eb psentes benedic dens et comedentes
ei plus poterunt benedicere multiplicatu

Regimen sanitatis Salerni.

This boke techyng al people to gouerne them in helthe, is translated out of the Latyne tonge in to englishe by Thomas Paynell.

Whiche boke is as profitable & as nedefull to be had and redde as any can be to obserue corporall helthe.

1528.

TISH MUSEU

To the ryght excellent and honorable lorde Johū Erle of Oxforde / and hygh chamberlayne of Englande Thomas Paynell gretynge.

REdynge of olde authors and stories my most honorable lorde / I fynde / that mē in tyme past were of lōger lyfe / and of more prosperous helthe / than they are nowe adayes. Whiche thynge as hit greued me / so in maner hit enforced me / to seke the cause of this sodeyne and strāge alteracion. For why / it is written / ꝑ Adam lyued. 930. yere. The Sibyls of Cumane liued. iii C. wynters: Nestor. iii. C. wynters: Arganton / kynge of Tartesses. iii. C. yeres: and Galen that famous doctor. C. and. xl. yeres: but nowe adays (alas) if a man may aproche to. xl. or. lx yeres / mē repute hym happy and fortunate. But yet howe many come therto? To serche & gyue ꝑ very true reason herof passeth my small capacite: without I may say hit be / bicause we fulfyll nat the commandementes of al myghty god: whiche to well wyllyng psones are very lyght / and of no burden. For our lorde sayth: My yocke is swete / and my burden lyght to be borne. Sayth nat the prophet Dauid: that who so feareth god / and walketh in his wayes and precepts / shal se his children children? And Salomon sayth: O my childrē / forget nat my preceptes & lawes: for they shall kepe you & plōge your days & yeres. And I wyll (saith our

Gen. 8.

Mat. xi.

Psal. 127

Prouer. 3.

Psal. 90. lorde god by Dauid) lengthen his dayes. Than
may nat this be a reasonable cause of this our so
shorte and wretched lyfe? Trewely I suppose hit
be by our myslyuynge and fylthy synne: whiche
Cap. quia infirmitas de peni et remis. beynge so abominable and so horrible / is at somtyme the very cause of corporall infirmite / and of
short lyfe. Sayd nat our lorde / the phisician of all
phisicians / to the sicke man: Nowe I haue heled
the / depart thou from hens: and loke thou syn no
Joan. 5. more / lest a worse harme happē vpō the? Or whether shall I say / ý hit chanceth by our mys diete:
and to moche surfettynge? Truely the prouerbe
sayth / that there dye many mo by surfet / than by
Ecclesiastici. 37. the sworde. Accordyng wherto ý wyse mā sayth:
Surfet sleeth many a one: and temperance prolongeth the life. Surfet and diuersites of meates
and drynkes / lettyng and corruptyng the digestiō
febleth man / and very oft causeth this shortnes of
Plin. li. 7 lyfe. What other thyng but mys diete caused Ptolomeus Philadelphus to be so miserably & peynfully vexed with the goute: and so (as hit is written) that nothyng coude relesse his peyne / sauyng
dethe? What caused Antipater / & that noble man
Mecenas / to be contynually vexed with the feuer
but yll dite? What other thynge infected Aristarcus with the dropsy / but yl diete? Yll diete (as me
thynketh) is chiefcause of all dangerous and intollerable diseases: and of the shortenes of mans
life. Than hit must nedes folowe / that a tēperate
and a moderate diete / prolongeth mans lyfe: and
saueth hym from all suche peynfull diseases. And
ther

therfore Asclepiades that noble phisicia/ professed
There are. v. necessarie thynges to conserue and
prolonge mans prosperite and helthe: that is ab-
stinence from meate/ abstinence from wyne/ rub-
byng of the body/ exercise/ and digestio. O howe
holsome is hit than to vse good diete/ to lyue tem-
peratly/ to eschewe excesse of meatis and drinkes:
Yea howe greatly are we Englishe men bounde to
the maisters of the vnyuersite of Salerne (Sa-
lerne is in the realme of Naples) whiche vouches-
saked in our behalfe to compile thus necessari/ and
thus holsome a boke: But what auayleth hit/ to
haue golde or abundance of riches/ if one can nat
vse hit: What helpeth costely medicines/ if one re-
ceyue them nat: So what profiteth vs a boke/ be
hit neuer so expedient and frutefull/ if we vnder-
stande hit nat: Wherfore I/ consydryng the frute
ỳ myght come of this boke/ if hit were translated
in to the englishe tonge (for why/ euery mã vnder-
standeth nat the latine) I thought hit very expe-
dient at some tymes/ for the weithe of vnlerned p-
sones to busy my selfe ther in: For lerned psones/
and suche as haue great experiece/ nede no instru-
ctions to diete them selfe/ nor to conserue theyr
helthe. Yet if suche other wyse and discrete par-
sones/ as is your lordeshippe/ by chance rede this
boke: they may pauenture synde that shall please
them: and that besides theyr owne diete and cu-
stome of lyuynge/ shall be for theyr corporall wel-
fare and good helthe. I wyll nat/ nor it becometh
me nat/ to exhorte your lordshyp/ with let of other

V. necessari thynges in regiment of helthe.

Salerne.

your great busynesses/to rede this my powre trā-
slacion: but if per chaunce at your leisure ye rede
hit/ I humbly desyre and praye your good lorde-
shyppe to rede hit with forgyuenes/ and to accept
the same as hit is worthy.

Here foloweth the table.

¶ To vnderstande this table/ wytteth
that euery lettre of the alphabete i the boke hath
iiii. leaues/ saue. k. the laste queyre of the small al-
phabete/ whiche hath. vi. leaues: and euery leke
is. ii. pages or sydes. The nombre that stādeth at
the lynes ende/ shewethe what page or syde of the
queire the thyng is in that ye wolde knowe.

In the queire of. B.
¶ Howe one shulde kepe his body in helthe. i.
Thre generall remedies to conserue helthe. iii.
A speciall medicine for the syght and eies. v.
Howe to kepe the tethe frō stynche and ache. vii.
Hurtis that growe of the after noone slepe. viii.
In the queire of. C.
Yet of the hurtis of the after noone slepe. i. ii. iii.
The hurtes that be engendred by longe holdyng
or reteynyng of wynde in the body. iiii.
To make a lyght souper: and whether we shulde
eate more at dyner or at souper. vi.
In the queire of. D.
How we shuld nat eate tyl we haue nede & lust. iii.
That prolongynge of tyme at meate is hurtfull/
and howe longe we shuld sytte at dyner. vi.

whes

Whether eatyng of peches be good or no. vi.
Whether eatynge of peares be good or no. vii.
Whether eatyng of apuls be holsome or no. viii.

In the queyre of. E.

Whether eatynge of mylke be holsome or no. i.
To chose mylke/and what mylke is best. ii.
Whether eatyng of chese be holsome or no. iii.
Eatyng of salte meate or smoke dryed. iii.
Whether eatyng of hartis flesche/hare flesche/gottis flesche/and ore flesche be holsome or no. iiii.
How to choce flesche: and the goodnes of porke. v.

In the queyre of. F.

The variance of phisicians in choyce of flesche. i.
what flesche shulde be sodde and what rosted. ii.
What meates norishe most/and fyrst of egges. ii.
How many & the best ways ỳ egges be dressed. iii.
Of redde wyne: howe wynes vary in colour. v.
The operacion of wynes/and for whom whiche wyne is beste/for coolyng of thyrste/hete/and for norishynge and fattyng of the body. vi. vii. viii.

In the queyre of. G.

Of suppynges or brothes made of good flesche. i.
Of bread: choyce of wheate: & of butt mylke. ii.
Of gottis mylke/grene chese/cockes stones/porke/and eatynge of braynes. iii.
What braynes are beste/and what marie. iiii.
Why delicious meates be good/of rere egges/ripe fygges/and whiche figges be best to eate. v.
Of thoperacio of grapes: & whiche be the best. vi.
By what tokens we may knowe good wyne. viii.

In the queyre of. H.

What

What hurtes be engendred by swete meates. iii.
What hurtes are engendredde by the ouer moche drynkynge of redde wyne. v.
Remedies agaynst poyson/ & fyrst of garlyke. vii.

In the queyre of. J.

Wherfore eatyng of lykes and oynions is good. i.
Wherfore eatyng of garlyke and nuttis is good/ and what diseases eatyng of nuttis bredeth. ii.
Wherfore rue is holsom/and. ii. kyndes therof. iii.
Of peares: and of radishe rootes. iiii.
Of triacle, and choyce of holsome ayre. v.
What is to be done/ whan one is diseased or sicke by drynkyng of wyne ouer nyght. viii.

In the queyre of. K.

What hurtes are engendred of dronkennes. i.
Fyue bonties of wyne moderately dronke. ii.
The proprietes of melancoly and of wyne. iii.
vii. doctrines to chose wyne. iiii.
Howe we shulde chose good ale or bere. vii.

In the queyre of. L.

Diete after the. iiii. seasons of the yere. i.
Why we shuld eate lyttell meate ī somer/and why we ought to eschew eatyng of frute in autūne. iii.
What herbes be holsome to put in our drynke. v.
A remedy for parbrakynge on the see. vi.
Howe we may make a cōmon sauce. viii.

In the queyre of. M.

Of dyuers good sauces for sondry meates. i.
Wherfore we ought to washe after meate. ii.
To chose breadde: eatynge of hotte bread: and of fyue proprietes of good breadde. iii.

The comparaſion betwene porke and mutton. v.
What hurtes muſte or newe wynes bredeth. vi.
What hurtis are engēdred by drykīng of wat. vii.
In the queyre of N.
What beale/and what foules are beſt to eate. iiii.
In the queyre of O.
To chose fiſhe/and of. x. ſortes moſt holſome. i.
What condicions good fiſhe ought to haue. iii.
What tyme and who ſhulde nat eate fiſhe. vi.
Howe we ſhuld eate & drynke at dyner & ſoup. viii
In the queyre of P.
What tyme and howe peaſen be holſome. i.
To chose mylke. iiii. The proprietes of butter. vi.
Proprietes of whey. vii. The ꝓprietes of cheſe. viii
In the queyre of Q.
The abſolute reprofe of the vſe of cheſe. i.
To drynke lyttell and ofte at meate/ and howe we ſhulde begynne our ſouper with drynke. ii.
Why we ſhuld drynke after eatyng of an egge. iii.
Of a nut megge. And wherfore we ſhulde drynke wyne after eatyng of peares. iiii.
Eatynge of cheries. vi. What prunes are beſt. vii
For what cauſe we drynke wyne with peches. viii
In the queyre of R.
Wherfore playſters made of figges are good. i.
A playſter made of figges and popie ſede. i.
What eatynge of figes engendreth. ii.
For what cauſe eatyng of medlars is good. ii.
The proprietes of muſte or newe wyne. iii.
The. viii. proprietes of good ale or bere. iiii.
What vtilite cometh by eatyng of rapes. vi.

Of the

Of the hart and mawe of beastes. vii.
Of the tonge and lyghtes of beastes: and for what the brayne of an henne is good. viii.

In the queyre of. S.

Wherfore eatyng of fenell sede is good. i.
Wherfore anise sede is good: in the place wherof dylle is wrytten / for the whiche dylle ye muste rede anise. ii.
The vertue of Spodium / and what thyng it is. ii.
Of salt / and the holsomenes therof. iii.
The hurtes that very salt meates engēdreth. iiii.
The qualites of all talages / salte / swete / bytter / sharpe / tert / sower / tough / and suche lyke. v.
For what cause wyne soppes ben holsome. viii.

In the queyre of. T.

Why we ought to kepe dicte or custome. i.
Thre maner of dietes / and whiche they be. iii.
What and howe many thynges the phisiciā shuld consydre whan he ministreth diete. iiii.
Wherfore colewortes and theyr brothe is good. vi.
The propretes and effectis of mallowes. viii.
Of a mynte / and why it shulde be so called. viii.

In the queyre of. U.

The bontie and vtilite of sage. i.
Of the vertue of sage / and of sage wyne. ii.
Two kyndes of sage / and whiche is the best. iii.
What are the effectes or propretes of rewe. v.
Howe to kylle and rydde the house of fleas. v.
Of oynions / and of theyr sondry operacions. vi.
The complexion of mustarde sede. viii.
What are ý propretes or effectes of violettes. viii.

In

Anglorum regi scripsit schola tota salerni.
Si vis incolumem / si vis te reddere sanum
Curas tolle graues. Irasci crede prophanum.
Parce mero. cenato parum. non sit tibi vanum
Surgere post epulas. somnum fuge meridianum.
Non mictum retine. non comprime fortiter anum.
Hec bene si serues / tu longo tempore viues.

THis littell boke was compiled at the instance & for the vse of the moste noble and victorious kynge of Englande / and of Frãce / by the doctours and phisitians of the vniuersite of Salerne / to conserue and kepe mans body in good helthe and prosperite. The auctor in the begynnynge of this boke teacheth. viij. generall doctrines / whiche here after be specified and also declared. The firste doctrine is to eschewe & auoide (if we desyre corporall helthe) greatte charges / thought and care. For thoughte drieth vp mans boby / hurtynge and leauynge the spiritis in desolation and comforties: whiche so lefte / and full of of heuines drieth vp the bones. In this doctrine be cõprehended melancolynes and heuines / whiche greatly hurte the body: for by their operation the body waxeth lene and colde / the harte shrynkethe vp / the wytte and vnderstandynge cometh dulle / the reason troubled / & the memorie vtterly marred. Yet neuertheleſſe / it is very expedient for fatte and corpye folke to be some tyme pensyue and heuy / that there by they may moderate the ranke

heate of their spiritis/and make their bodies leaner and more skender. The seconde doctrine is/ to eschewe anger. For anger in lyke maner drieth vp the body/ and excessiuely chaffeth & inflameth the membres. And to greatte heate (as writethe Auicen in the firste dist. and fyrste chap. of the. iij. doctrine) drieth vp mans body. Secondly anger hurtethe by the heate and inflāmation of mans harte/ and lettethe also the operations of reason. Some there be that naturally/ or by sickenes/ or chance of poyson/ are colde: for suche folke to be angrye is verye necessary for their bodily helthe/ that their naturall hete by suche meanes may be stered vp/ gotten/ and kepte. The thirde doctrine is to eate and drynke sobrely: for eatynge & drynkyge excessiuely causeth vs to be vnlusty/ drousy/ & slouthfull/ hurtynge & infeblynge the stomake. Many other inconuenientises (as saith Auicen in the chap. of wyne and water) groweth and chanceth throughe excesse of meates and drynkes/ as here after shall be declared. The. iiij. doctrine is/ to make a lyght souper. For to moche meate takē at nyght causeth and ingendreth gnawynge and payne in the bealye/ vnquietnes/ let of naturall rest/ and other grefes/ whiche we fele and se by experiēce: the whiche here after shalbe more playnlye declaredde. The. v. doctrine is to walke after meate. For therby the meate discēdeth to the bottum of the stomake/ where (as Auicen sayth) restethe the vertue of digestion. For the mouthe of the stomake desireth foode/ and maketh digestiō.

The

The.vj.doctrine is to eschewe slepe incōtinent after meate/whiche causeth helthe and auoideth diuers infirmities/as hit is after shewed in these verses: Febris/pigrities ꝛc. The.vij. doctrine is to make water as ofte as nedethe: For who that kepeth or holdethe his water longer than nature requirethe/ shall auoide it with great peyne: and so hit may chance that dethe shall folowe/as Auicen saith in his.xix.dist.li.iij.and chaptre of the difficulte of makynge of water. Also to kepe the dregges and superfluite of mans foode longer thā nature requireth/ingendreth many incōueniencies in the body. For the liuer and veynes called meseraikes/drie vp (for the moste parte) the humors of the forsayd superfluite/and so made hard/cannat be auoided: and thus causethe opilations in the guttis and ventosites/and (so it may chance) impostumes: as after shall be shewed. The.viij. doctrine is/that one doynge his easement and auoydyng ordeurs and filth of the body/shuld nat moche inforce and constrayne his fundement: for so doinge the emerardes ⁊ fistule shal greue hym/ and the fundemēt many tymes is mysordred and thrust out of his propre ⁊ naturall place. Finally thauctor saythe/that who so wyll obserue the forsayde doctrines/shall lyue longe in good helthe and prosperite.

Si tibi defitiunt medici/medici tibi fiant
Hec tria. mens leta/requies/moderata dieta.

Here thauctor gyuethe.iij. generall remedies to conserue in helth al creatures/and specially noble

men. The firste is to lyue ioyfullye: for ioye and myrthe causeth man to be yonge and lustye. By moderate ioy and myrthe youth is conserued/ nasturall vertue cõforted/ the witte sharped/ & therby man is more prompt/ quicke/ and of abilite to do all good and honest operation. For it is nat sayde without a cause that our ioy and myrthe muste be moderate. For whan it is without measure/ it ingendreth dethe bothe bodilye and goostlye. This moderate ioy is mooste conuenient for them that haue moche care and trouble. Whiche ioy may be gotte by the vse of delicate meates and drynkes/ by auoidynge of suche thynges as ingendre melancoly. And also (as Auicen sayth in his. xi. boke & chap. of fayllynge of mans harte) by dwellynge and accompanyng amonge our frendes. The. ii. remedy is trãquillite of mynde/ of vnderstãdyng/ and of thoughte. For noble men throughe theyr great busynes and charges/ are moche more greued & troubled thã other meane persones. Great care of mynde and vnderstandyng distroyeth the natural rest of man/ most expedient for noble mẽ/ whiche moste cõmonly are naturally drye and colerike: for whom rest is ryght profitable and conuenient. The. iii. remedy is moderate diete/ that is to eate and drynke moderately. And after shall be declared what inconueniences growe through excesse of meates and drynkes.

Lumina mane manus surgens gelida lauet Vnda.
Hac illac modicum pergat. modicum sua membra
Extendat. crinem pectat. dentes fricet. ista

Confor

Confortant cerebrum / confortant cetera membra.
Lote cale / sta / pasce / Bel infrigisce minute.

Here are declared.vj.doctrines / whiche confortē mans brayne & the other membres of the bodye. The fyrst is whan we ryse in the mornynge yarly to wasshe our eies with clere colde water. The eies wolde be wasshed to clēse away the ordure and fylthynes that hange in the bries of them. And Auicen saythe in the.xiij.dist.of his.iij.boke / and chap.of conseruacion of the eies / that the souerāst thyng to mundifie and clense / and to make sharpe of syght the eies / is to open them / and so to put & plunge them in clere water. And agayne he sayth in the.iij.dist.and chaptre of feble syghte / that to bathe and plunge the eies in clere water / & therin to open them / cōforteth and conserueth the sight / and specially of yonge folke. The reason why the eies muste be clensed with colde water / is bycause euerye thynge muste be conserued by that that is lyke hit. For Galen in his.iij.boke de reg.saythe / that hotte bodies haue nede of hotte medicins / & colde bodies colde medicins: Considerynge than that mans eies be colde of nature: hit standethe with reasō / they shulde be washed with colde water & nat with hotte. The.ij.doctrine is to washe our handes whan we be vp in the mornynge / for they be intrumentes ordeyned to kepe & to mundifie the membres / by the whiche the supfluites of the brayne be expulsed and auoided / as by the nostrils / the eies / the eares / and other naturall conditis. And therfore the hādes specially oughte

for the eies.

to be wash ed with colde water / for the washynge of the handes with hotte water engendreth wormes in the bealy: and specially to washe them in hotte water incontinent after meate / as Auicen saythe in the.xvi.dist.of his.iij.boke / the.v.treastice / the chap.of wormes. For the wasshynge of handes in hotte water incontinent after meate / draweth the inwarde and naturall heate of man to the exterior partis / and so the digestion is vnpfet: the whiche vnpfet digestion is the principall cause that wormes be engendred. The thirde doctrine is to rome a lytell hither and thyther whan we are rysen from reste / that so the superfluites of the stomake / guttes / & lyuer (as the grosse matter of the vrine) may ỳ spediler be thruste vnder. The.iiij.doctrine is competently after reste to extende and stretche out our handes / fete / and other lymmes / that the lyfely spiritis may come to the exterior partis of the bodye / and so cause the spiritis of the brayne to be more quicke and subtile. The.v.doctrine is to combe our heed in the mornynge / to open the pores of the heed / to auoide suche vapours as yet by slepe were nat consumed: and also to quicke the spiritis of the brayne. Farther more to combe the heed is very holsome / and specially for aged mē. And Auicen saith in the.iij. dist.of his.iiij.boke / and chap.of feble sight / that to cōbe the heed is holsome / specially for olde men. Therfore one shulde dayly & ofte combe his heed. For ofte combyng draweth vp the vapours to the superior partis / and so seperateth them from the

eies.

eies. The.vj. doctrine is to wasche and purge the tethe. For the filthynes of the tethe causethe the brethe to stynke. And of the filthynes of the tethe growethe certeyne vapours / that greatly anoye the brayne. Farther more the filthynes of ꝑ tethe myngled with thy meate / causethe the meate to putrifie in the stomake. Auicen in his.vij. dist. of the.iij.boke and chap.of cõseruacion of the tethe / teacheth how we may kepe the tethe from ache & stynche. That is to wasche the mouthe with wyne twyse a moneth: but to make the brethe swete / it muste be boyled with the roote of spurge. Who so euer vsethe the forsayde decoction & medicine shall neuer haue the tothe ache. In the laste verse are certeine generall rules: The first is that after we haue washed and bathed our selfe / we muste kepe vs warme: For than the cunditis of the bodye / that is the pores / bene open: wherby colde wyll perce in to the bodye / and ingendre in vs diuers diseases. The.ij.is / that after we haue dyned or taken our repast / we muste for a whyle stande vp ryghte / that so the meate may discende to the bottum of the stomake / and thã walke a litel softely: for hasty mouynge driueth naturall hete from the interior partes to the outwarde / and causeth il digestion. The.iij.is / that one of colde complexion shulde nat warme hym selfe to sodaynly / but lytell and lytell. for sodayne change hurteth nature: as Galen sayth in the glose of this canon: Secundum multum et repente ꝛc. All stronge thynges and of extreme nature corrupt the body.

for the tethe.

Sit breuis aut nullus tibi somnus meridianus.
Febris / pigrities / capitis dolor / atq; catarrus
Hec tibi proueniunt ex somno meridiano.

Here are declared.iiij. incōuenientices engēdred by after none slepe. Fyrst the after none slepe causeth and ingēdreth feuers by reason of opilatiōs. For the naturall hete and spirite of man by day draweth to the outwarde partes of the body: and therfore digestion by day is but feble: But whan naturall heate and spiritis of mā drawe to the inwarde partis of the bodye: than throughe theyr motion naturall heate is stered vp: and therfore the nyght is the very season of perfite digestion: and the vndigested & rawe humours are ý cause of opilations / whiche opilations engēdre feuers / as Auicen saythe in the.j. dist. li.iiij. and chap. of putrifaction. Secondly after none slepe causethe man to be slouthfull in his operations & busines / by the reason afore sayde / for grosse humours and vndigested cause mans spiritis slowelye to moue the bodye: For as a subtile quicke spirite causeth lyghtnes of body / so a lumpishe spirite causeth a sluggishe boby. Thyrdly / the after none slepe engēdreth heed ache: For the grosse and vndigested meate that remayneth in the stomake lyfte vp to the brayne grosse vapours / whiche trouble hit. And of very cōsequens / if vapours of gros mattier be stered vp & caused / they must also be gros. For Galen saythe in the glose of this aphorisme: qui crescunt ꝛc. that hit muste nedes folowe / that all thynges be lyke those thynges / of whom they be

cause of heed ache.

engens

engendred. The.iiij.incõuenience is the pose and reume. Reumes be humours that rounne from one membre to an other/and as they rounne in diuers partis of the bodye/so they haue diuers names. For whan the reume cometh to the lightes/ they be called catarri: and whan they discende to the chekes/they be called branchus: and whan they come to the nose/they are called corizam: as appereth by these verses:

Si fluit ad pectus/dicatur reuma catarrus/
Ad fauces branchus/ad nares dico corizam.

But besides the reasõs of the diseases beforeresherseed/there be many other reasons/and more effectuell. The cause of the first incõueniẽce/that is of feuers/whiche some tyme are called putrified feuers/and some tyme feuers effimeres. A feuer effimere is engẽdred of vapours and smudge fumes kept and reteined after the after noone slepe/ the whiche absteynynge from slepe is wont to cõsume. The forsaide smudge fumes mixyng themselfe with mans spiritis engendre an vnordinate and a strãge feuer called effimere. The putrified feuer is ingengdred of the humidites in man vndigested/and augmẽted by the after noone slepe. The.ii.inconuenience that is to be slowe in operation and motions/chanceth by reason that by the after noone slepe the humidites and fumes in mã are reteined about ꝑ muskyls/veynes/& iointis/ and causeth the forsayde membres to be astonyed and a slepe: and therfore the bodye after dyner is slowe and heuy in operations. The thyrde incon-

Ephemeris

uenience (that is the heed age) cometh / as is be-
fore declared in the.ij. incōuenīēce: that is to say /
by the humidices & vapours reteined in the body
throughe slepe and rest: whiche by suche meanes
are troubled and moued towarde the brayne / and
so cause the heed age. The.iiij. inconuenience is
(that is the catarr̄) signyfyenge al maner of reu-
mes / chanceth to man and vexeth hym / through
vapours and fumes / whiche are wonte to be dis-
solued & cōsumed by watche / by slepe they drawe
to the inwarde partis of mā / and fume vpwarde
towarde the brayne: whiche fumes ingrossed by
colde / retourne to the lowe partis caterrisans of
mans bodye. Auicen in the.xiii. dist.li.j.in the.ij.
doctrine and.ix.chap.allegeth many other incon-
ueniencis & diseases engendred of the after noone
slepe. The firste disease is the goute and palsey.
Whiche greue vs / by reason that the humidites /
that are wonte to be dried vp and cōsumed by the
heate of the sonne / and by watche remayne styll
in the body. The seconde is the color / and corrup-
tion of the face / through the wattrishe humidites
lyke vnto mans vrine myngled with the bludde /
whiche are wonte to be wasted by watche / ꝑ nowe
with the bludde they ascende towarde the brayne
& the face / and cause it to swelle / and to waxe pale.
The thirde incōuenience is / that after noone slepe
ingendreth the splene / and that by the keppynge in
of the grosse melancoly humours by the day rest.
For as watche with the heate of the day (whiche
do open) gyueth mouynge and way to melancoly
humours /

humours/ by the strayte cundites of the body: so the daye slepe letteth and distroyeth the passages and ppre wayes of them: & specially it destroyeth the cundites/ ỳ come from the splene to the mouth of the stomake/ made to prouoke mans appetite/ by whiche cundite all melancoly superfluites are wonte cõmonly to be clarified. The.iiij. is/ that after noone slepe mollifieth the beynes/ by cause the humedites/ whiche are wonte to be desolued by the day watche/ can nat be resolued: whiche so remaynynge in mans body drie by the beynes. The.v.incõuenience is/ that mã by reason of rest or slepe/ losethe his appetite/ for lacke of humors resolution: whiche resolution is chiefe and principall cause of ỳ appetite. An other reason is the repleniſshynge of the stomake by fumes and humidites/ mollifieth and fyllethe the mouthe therof. The.vi.incõuenience/ that after noone slepe doth engendre/ is impostumes/ by meanes of humidites encreased by ỳ day slepe/ whiche drawe to one membre or other/ and so cause it to swelle. Auicen sayth/ that besides all these aforsayde/ there be.ij. other speciall causes/ that proue the after noone slepe to be hurtfull. The fyrst is/ that the day rest is soone corrupted/ bycause the heate of the daye draweth the corporall heate to the exterior partis of man: but the nyght rest dothe clene contrarie/ for it draweth the corporall heate of man towarde the inwarde partis. Of the whiche two motions there is engendred a violent moction that distourbethe nature. And therfore they that wyll slepe &

rest them by day: are counsayled to slepe in darke places / and in the shadowe. The.ij.cause is that the day reste maketh a man vnlusty / drousy / and as halfe a ferde / and that by the changynge of nature from his olde custome / that is from digestiō of his meate: yet nat withstandynge that the after noone rest is generally dispreysed / & the nyght reste greatly cōmended and preysed / yet the slepe that is taken in the morynng from.iij.houres before the sonne rysynge / tyll.iij.of the clocke after ȳ sonne is rysen / is nat to be dispreysed: As Hippocrates saith in his.ij.boke of pronostic. Slepe cōuenient and naturall taken by nyght or by day is allowable / and contrarie is hurtfull: but the morynge slepe of all the day is lest worthy dispreise. And all be hit the day slepe and at after noone are forbyden by olde fathers and doctours / yet for all that / nowe adayes slepe taken in the day tyme is nat greatly to be blamed specially as Bartrutius saythe / if these.v.condicions therin be diligently obserued. The fyrst is / if hit be customably vsed: The.ij.that it be nat taken immediatly after dyner. The.iij.that one slepe nat with a lowe heed. The.iiij.nat to slepe to lōge. The.v.nat to be waked sodeynly & ferfully / but with good moderatiō.

Quatuor ex Vento Veniunt in Ventre retento.

Spasmus.hydrops.colica / Vertigo.quatuor ista.

Here are declared.iiij.inconueniences that come by to longe holdynge of wynde in mans bodye. The fyrst is called the crampe. The ventosites of the body / ronne ofte amonge the iointes & veynes

fyllynge

fyllynge them with wynde. Of the whiche fyll
ynge cōmethe retraction and wrynkelynge to ge
ther of the veynes. And Auicen saythe in his.iij.
dist. the crampe is a disease that lyethe in the vey
nes: by the whiche the membres of man moue &
extende them selfe. This crampe is diuers: one
is caused by replenyshynge: wherby the membre
is made shorte and great/and wrynkelynge to ge
ther as lether/or a harpe strynge/throughe the
matter/replenyshynge the mēbres. This kynde
of crampe cometh sodaynely. There is a nother
kynde of the crampe moche lyke a tabor: whi
che inforceth the membre after his lengthe & lar
genes to crompull to gether like parchement cast
in the fire. This kynde of crampe cometh slowly.
The seconde incōuenience is called the dropsye/a
materiall disease engēdred of matter rygh colde
entrynge and inflatynge the membres or places
of mans body/in whiche is the regiment/that is
the digestion of meates and humoures as the sto
make/the lyuer/and the voide places about the
bealye. For dropsye neuer engendreth/but whan
the lyuer is corrupt by reasō of the bludde. There
be.iij.spices of dropsy. Apostarca/asclides/& tym
panites: & of the tympany this.ii. incōuenīce is
vnderstande. A tympany (as sayth maister Bar
truce) is ingēdred of ill cōplexion/by coldenes of
the stomake/& lyuer/nat sufferyng mans drynke
or meate to be cōuerted in to good humoures/but
tourneth them in to ventosites/whiche if they be
auoyded by belchynge/by sweate/or other wyse/

they wyll stoppe the wayes of voidãce. Also these ventosities gether to gyther betwene the places of the bealye called mirac / and siphax / and there ingendreth the dropsy. The.iij.inconuenience / is called the colike / a perillous & a paynefull disease / it ingendreth in a gutte named colon. Like as the disease called ilica / is ingendred in one of the guttes called ylion. And these.ij.diseases are ingendred by ventosites closed in the guttes. The.iiij. inconuenience and disease is the heed ache called vertigo: whiche maketh a man to wene that the worlde turneth: the ventosites of the brayne causeth this infirmite: whiche drawẽ to the brayne / & myxte with the lyuely spiritis / causeth the heed age called vertigo. Auicen in his.xvj. dist. rehersseth these inconueniẽces with other: and he sayth that ventosites kepte longe / cause and ingendre the colicke / by reason they assende and gether together / feblysshynge the guttes. And some tyme ingendreth the dropsye: and some tyme darkeness of syght / and some tyme the megryme / and some tyme the fallynge yuel / and some tyme it runneth in to the toyntes and causeth the crampe.

Ex magna cena / stomacho fit maxima pena
Vt sit nocte lenis / sit tibi cena breuis.

Here we be taughte to make a lyght souper. For to moche meate lette the mans naturall reste / and causeth anguysshe & gnawyng in the bealy / & causeth the face to breake out: & maketh one to haue a heuye heed in the mornynge / and an vnsauerye mouthe. Here this question cometh well to pourpose.

pose. Whether a man shulde eate more at dyner or at souppet? For a diffiniction here of/it is to be noted: that after the quantite of the bodye more or lesse/meate is conuenient at soupper/or at dyner. For other the bodyes be holle and sounde/orelles sycke. If they be sycke eyther incline to materiall sickenes/or to vnmateriall: If ȳ sickenes be nat caused through some humour: one may eate the more at soupper: bicause in suche sickenesses/nature only endeuereth to digeste the meate. If the sickenes be materiall/one maye eate the more at diner/as it is declared in the.iiij.treatise in the.v. chap. of the curation of fallynge sickenes on this wyse: He that can nat be sufficed with one repast in a day/bicause he is other wyse accustomed/he must deuide his meate in thre partis/and eate.ij. partis at dyner/and the other parte after temperate exercise at soupper. The reasō here of is this: For in suche sesonne ȳ feble nature hath helpe by the naturall heate of the sonne to digest/and the superfluites there by are more resolued/wherfore the refection shulde be larger at diner thā at soupper. And more ouer bycause the heate of the day/whiche causeth digestion/ioyneth with the naturall heate of mans body: and so by day are.ij.sondrye heates to helpe the digestion: but it is nat so in the nyghte. Lyke wyse nature endeuereth by night to digest the supfluites. Therfore it shulde nat be hyndred to digest with to moche meate. And though it be so that the naturall heate of mā be in many thynges fortified in the nyght: as by

retra-

retraction of the spiritis and reductiō of slepe: yet that selfe heate can nat digest.ij. diuers thynges / as the meate / & the supfluites. Than it foloweth that suche folke shulde eate lesse at souper. If the bodyes of suche seme hole / or elles be verye hole / stronge / & without any sensibilite of superfluites / auoydynge all through theyr vigour / as myghty bygge men: suche may eate more at soupper. For the nature of these bodies / labour only by nyghte to digest the meate receyued: and nat to rype the superfluites: for in a maner they haue none. Also they labour onely to fortifie theyr bodies / whiche waxethe more stronger by nyghte / than by daye: bicause the bludde and corporall spiritis be ingendred by nyght in a more quantite / and better deuided throughe out the bodye. If the bodies be nat greatly disposed / as is reherfed: but are disposed to be lyghtly sicke: Than whether they trauayle and labour fore cōtinually with theyr armes and handes or nat: hit is best they eate more at dyner than at soupper. For meate is nat onely taken to norishe & restore ꝑ body: but also to make moyste / to ouer sprynkylle and water the membres / that through great labour and trauaile they waxe nat drie: and lyke wyse to withstāde the dissolution of naturall heate. Nor suche trauayle & labour letteth nat theyr true digestion. For we se by experience / that they eate twyse or thryse in a daye with good appetite / and good digestion. If the bodies be nat apte nor disposed to labour cōtinually / as ꝑ bodies afore reherfed: hit may chance.ij.wayes:

For

For either they labour very sore/but nat continus ally: or they labour febly: wherby supfluites encreace. They that trauayle moche: as in rydyge or goynge aboute theyr worldlye busynes/ shulde eate more at soupper than at dyner: bycause the vnaccustomed great trauaile wolde nat suffre the meate taken at dyner to digest/ but corrupte hit. Yea and farther through superfluous mocion the naturall heate is disolued/ & spredde in euery mē bre of the body: whiche in the nyghte draweth to the inwarde partis of the body/ and is the princi pall cause of good digestion. And therfore a good and a large soupper is more expedient for them/ than a large dyner. Also the same psons were nat brought vp before this sesonne in suche great tra uayle: and therfore theyr bodyes are full of humi dites: whiche lyttell meate at dyner maye resyste ÿ resolutions caused by great motions & trauaile. But in case they trauaile lyttell and easelye by the way/to eate more at dyner thā at soupper is best: as hit is declared in sicke bodies/ for they most cō monly are feble bothe of cōplection & of digestion/ and the heate and lyght of the sonne cōforte theyr naturall heate and spiritis. Also the reason herof is this/the corporall cūdites and passages by day are open: wherfore the supfluites of the body are sooner expulsed by daye than by nyghte. Farther they ought to eate but lyttell meate by nyght: for thā nature is greatly occupied to digest rawe hu mours: the whiche slepe must digest and bryngе to good poynt. And though the digestion to digest

great repletions of meates/ and the superkluous humours be holpe by the night. Yet neuer ȳ lesse/ the streingthynge therof is nat sufficiēt to digest great repletions of meates/ and also superkluous humours. And weteth well/ ȳ custome in eatȳge moche or lyttell at dyner or soupper/ oughte to be regarded/ and kepte. For custome is good and necessary/ for helthe of ȳ body/ and to cure sickenes: as appereth. li. ij. of Sharpe diseases. For sodeyne change of custome is very hurtfull/ and specially for olde folkes. For nature can nat beare nor yet suffre sodeyne mutation. And thus it is well proued/ that we ought to eate more at dyner than at soupper: and that bicause sickenesses are most cōmonly materialles/ yet for all that/ if a man coude be contented with one repast in a day/ it were better to take it at soupper/ than at dyner: so that he be nat diseased in the eies/ or the brayne: for than it were better to take it at dyner/ than at soupper. For the repletion of the soupper/ hurtethe sore the brayne and the eies. And witteth well that nat onely the repletion of the soupper/ hurteth the stomacke/ but also al maner of other repletions. For they ingendre oppilations/ feuers/ putrifactions/ the lepre/ and vndigested humours. And Auicen (in the. xiij. dist. of his. iij. boke/ and chap. of thinges that hurte the stomake) sayth/ that al maner of repletions hurt the stomake: nor ȳ great eater by repletion augmenteth nat his bodye/ for he digesteth nat his meate: but he that eateth moderately/ hath alwayes some appetite/ & increaseth

his

his body: for he digesteth well his meate. Therfore we ought to take good hede we hurte nat our stomake by ouer moche repletion: nor ý we make nat our selfe poursye/ and the pulse to beate more vehemently. In lyke maner repletion that ingẽdreth lothynge of meate/ ought principally to be eschewed/ but specially whan it cometh of ill meates. For if hit come by ill meates/ hit ingendreth payne in the ioyntes/ in the raynes/ in the liuer/ and the goute: and generally al other fleumatike diseases. And if it come by clene meates: it ingẽdreth sharpe feuers/ and hotte impostumes. It foloweth than that this repletion muste be eschewed aboue al other. For it greueth both soule and body. Secondly we muste take hede we ouer fylle nat our stomakes: and vtterly distroye our appetite: but we muste kepe some appetite: and specially they that haue a strõge and a good appetite. Some there be that haue a feble appetite/ & these ought to eate more than their appetite requireth.

Tu nunq̃ comedas/ stomachum nisi noueris ante
purgatum/ Vacuumq; cibo quem sumpseris ante
Et desiderio poteris cognoscere certo
Hec tria sunt signa subtilis in ore dicta.

Here are certeine cõmandementes/ whiche man desyrynge helth/ muste of necessite obserue & kepe more duely than eate or drynke. The fyrste is/ he shulde eate no maner of meates/ without his stomake be net/ and purged of all yll humours/ by vomet or other cõuenient wayes. For if a man receyue meate with corrupte humours in to his sto-

make: they wyll myngle them selfe to gether and cause the meate newely eaten to corrupt. The seconde is/ to eate no more tyll the fyrst meate eaten be digested and auoyded out of the stomake. For there is nothynge more hurtfull to mans bodye/ than to caste meate vpon meate nat digested/ but only begunne to be digested. For the meate last taken/ shall let the digestiō of that ý was first eaten: and the digestion of the meate firste taken/ shalbe first finyshed: whiche departeth to the lyuer by ý veines called miseraikes/ and therewith carieth the meate laste taken nat yet well digested. Wherof rawe humours and vndigested be multiplied in mans bodye. Farther in the texte are put. ij. tokens/ to knowe whan the stomake is voide of the meate before taken. The fyrste is verye hunger. And for a knowlege hereof/ witteth well ý there is ij. maner of hungers/ very hunger/ and feyned hunger. Very hunger is discriued by Galen in ý cōment of the canon of the aphorisme/ Indigentia non oportet ꝛc. Very hunger (saythe he) is whan a man nedeth meate: But fayned hunger is an appetite to haue meate/ thoughe the bodye hath no nede therof. And as verye hunger cometh by contraction and corrugation of the veynes procedyng from the mouthe of the stomake/ by sugillation of the membres nedynge meate: so in lyke wyse feyned hunger is wonte to be caused of them that cōstrayne that they shulde puoke the mouthe of the stomake/ the membres hauyng no nede of foode/ as by colde thynges harde or sharpe. And of this

signe

signe &c. ii. precept precedent / Auicen. iiij. j. doct. ij. cap. de eo quod &c. saythe: No man ought to eate but after he hath a luste: Nor he shulde nat tarye longe therin / whan lust pricketh / onles it be a feyned luste / as the luste of kronkers / or suche whose stomake aborrethe meate: For to endure hunger longe fylleth ỳ stomake with putrified humours. And after in the same chap. he saythe: That who so euer loue their helth / shulde neuer eate tyll they haue a sure luste: nor tylle theyr stomake and vppermoste entrayles / be voided of the fyrste foode. For the dangerust thinge that may chance mans body / is to receiue meate vpon vndigested meate. The. ij. that signifieth true luste / or very hunger / is sklendre diete precedēt: that is small sustināce before taken: for whā hunger foloweth there vpō it is verye true hunger. Farther more knowe ye / that to eate moche and of sondry meates mixed together at one repaste or refection / is worste of all: as flesche and fishe / chekyns and porke: and after to plonge the tyme in eatyng: For the first meate begynnethe nowe to digest / whan the other are brought to the table: and so the partis of ỳ meate are vnlyke in digestion: So that the fyrste taken are digested / or the last taken come to the mydes of theyr digestynge: And this causethe that some partis corrupt other some. And this thyng Auicē iij. j. doct. cap. ij. de eo &c. warneth / sayeng: There is nothynge more dangerous than to myngle diuers sustinances to gether: and after to prolonge the tyme in eatynge. For whan the laste meate is

receyued/ the fyrste is welnere digested. Therfore the said meates in diuers of theyr partis (as touchyng digestion) be nat lyke. But yet witteth well/ that prolongynge of tyme in eatynge moderately (as an houre space) to chawe and swolowe our meate well/ is allowable/ & helpeth moche to the conseruation of helthe. For good chawynge and swalowynge downe is as halfe a digestion: And ill chawyng of the meate doth either let digestiō/ orels doth greatly hyndre it. But prolongynge of tyme in eatynge/ with talkynge and tellynge of tales. ij. or. iij. houres/ is ryght hurtfull: & therof are ingendred the diseases before reherſed.

prolōginge of tyme at dyner.

Persica. poma. pira. lac. caseus. et caro salsa.
Et caro ceruina. leporina. caprina. bouina.
Hec melancolica sunt/ infirmis inimica.

Here are declared. x. maner of meates or foodes that ingendre melancolye/ and are vnholsome for sicke folkes. Of whiche the fyrst is eatynge of peches: Wherof Galen. ij. alimentor/ cap. ix. sayth/ the ieuce of peches/ and their materiall substance is soone corrupted and vtterly yll. Wherfore they ought nat as some say/ to be eatē aft other meate. For they swymmynge aboue are corrupted. But this oughte to be mynded/ whiche is a commune thynge/ that all that is moyst/ slyppery/ & lightly gothe vnder/ shulde be eaten fyrste: and so shulde peches: whiche swyftely go to the bottum of the stomake/ and make way for the meates that come after. But whan they be eaten last/ they corrupte them selfe and the other meates. And thus it appereth/

Eatyng of peches.

pereth / that this sayenge ought to be vnderstãde of peches eaten after other meate. For whan they be eaten before meate they be good for ȳ stomake / mollifie the bealye / and prouoke the appetite: as Auicen in the.ij.Canon ⁊ chap.of peches saythe: Ripe peches be good for the stomake / ⁊ gyueth an appetite to meate. And farther he saithe: They ouhgte nat to be eaten after other meate: for they corrupt after / but they must be eaten before. Like wyse Serapion / in ȳ chaptre of peches / by auctorite of Dioscorides / saithe: Rype peches are good for the stomake / and they mollifie the bealy: But whan they be nat rype they make a man costiue: and whan they be drie they bynde forer. And decoction made of drie peches and dronken / doth let the flowynge of humidites to ȳ stomake ⁊ bealy. And the pouder of peches cast vpõ ȳ place where one bledeth / stancheth the bludde. And al though peches haue these medicinable vertues aforsaid: yet bicause they ingẽdre putrified humours / they be hurtfull to sicke folkes / and specially whã they be nat taken dewly. Peches be colde in the fyrste degree / and moyst in the seconde. The seconde is peres / or eatyng of peres. The cause is / for peres (and generally al maner of newe and rawe frute) fylle ȳ bludde with water / boylynge vp in the body: And so prepareth the bludde to putrifie / and by consequens hurtfull for sicke folkes. Peres / as Auicen in.ij.canon / and chap.of them / sayth / engendre the colicke. But yet peres aboue all frute make folke fatte. And therfore hogges fedde with

Eatyng of peres.

peres /

peres/are made fatter thã wã any other frute. And bicause peres ingẽdre ventosites/ and so cause the colicke: therfore they be vsed to be eatẽ with suche frute that breake or auoide ventosites: or elles to withstãde the ill operation of these frutes/drynke after them/ a draughte of olde wyne of good sauour. And the sweter sauour that peres haue/ & the more doulce/the better they be. And also sodde peres be better thã rawe: and they may be sodde with anys sede/fenell sede/& suger. The thirde is eatynge of apples: whiche as Auicen saythe (.ij. cañ.cap.j.) to eate often and moche cause ache of the senowes. And also apples haue an yll ꝓprete/ in engẽdryng ventosites in the seconde digestion/ wherfore they be vnholsome for sicke folkes. And also for lyke cause as hit is before sayde of peres. And these sayenges of peres and apples oughte speciallye to be vnderstande whan they be rawe/ and nat whan they be sodde or roste. And nat only these frutes shulde be eschewed of them that be sycke/ but also all other frutes that fyll the bludde with boylynge water: as newe frute/ whose ieuce boylethe in mans bodye as hit were must or newe wyne. And ieuce of frute boyle without in a vessell and that is through the hete of the sonne that remayneth in them whan they ryped. These newe frutes/through boylynge of their ieuce/cause the bludde to putrifie. All though whã they be eaten they comfort a mans bodye with theyr moysture. And for this cause Auicen forbyddeth them specially eatynge of frute/ý haue the ague/ in his.iiij. dist.

Eatyng of apples.

dist. and chap. of the vniuersall cure/ sayenge: All frutes hurte them that haue the ague/ throughe theyr boylynge and corruptyng in the stomake.

The. iiij. is eatynge of mylke: the cause why eatynge of mylke is nat good/ is bicause it is lyghtly corrupted/ and turneth vnto fume or sharpenes in the stomake/ as in theyr stomake specially/ that are diseased with putrified feuers: & therfore they that haue a putrified feuer are forbyden eatynge of mylke. And to them also hit is hurtfull ý haue the heed ache/ to them ý haue the swyns pockes/ & to many other. Wherof Hippocrates speakethe in the Aphorisme: Lac dare caput &c. to gyue them mylke that haue the heed ache is verye hurtefull. Yet nat withstandynge in some diseases/ mylke is agreable for them that haue the tysike/ the feuer etike/ and for some other: as Hipp. saith in ý afore allegate aphorisme. And also folowynge/ some thinge shall be saide whã we come to Lac etisicis &c. And all though mylke in the forsayd diseses is blamed/ yet in them that be holle it is allowable/ and that if it be well digested in the stomacke & lyuer. For thã it washeth the ẽtrayles with it wattrishenes/ and hit mundifieth with hit buttrines: and striueth agaynst venomous humours: and with hit chese moysteth the membres/ and alleuiateth the greses of the brest: and hit doth mitigate the shotynge or prickynge of the longes/ guttes/ raynes/ entrayles/ and of the bladder: and it is good agaynst prickynge humours in the entrayles. Farther more mylke is good for tẽperate bodies/

Eatyng of mylke.

whose stomake is clene from colerike and flumatike humours. For to suche folke mylke well digested is great nourysshynge/ hit ingendrethe good bludde/it nourisheth the body/ and conuenientlye moysteth and maketh faire ꝑ exterior partis: as Isaac saith in the vniuersall dietis. And there also he sayth by auctorite of Ruffus: that they that wyll drynke mylke/ must drynke it fastynge: and it must be dronke hotte from the cowe: and to eate nothynge tyll that be digested: and nat to labour nor stere aboute moche than. Yet seldome or at no tyme one shulde forbeare walkynge/but than one muste walke an easye pace/ tyll the parteiue hit be discended to the bottum of ꝑ stomake. But mylke is vnholsome for these bodies that be distẽpered. For in hotte bodies it is soone turned in to colerike fumosite. In suche as be colde/ hit tournethe to sharpenes and putrifaction. Also mylke is vnholsome for an vnclene stomake: for therin it corrupsteth. Touchynge the choyce of mylke/hit is to be noted/ that meane mylke is to be chosen for nourishement/and nat thynne mylke/as mylke of a camell/ or of an asse: nor the most fatte and grosse is nat to be chosen/as mylke of kyne & shepe: wherfore goottis mylke shulde be chosen. For hit is nat so wattrishe as camels mylke: the whiche is nat apte to nourishe/ by reason of humidite/ and hit maketh a man to laske: Nor it is nat so fatte/ nor so grosse/ nor so full of curdes and butter/as kowe mylke and shepis mylke is: whiche by reason of theyr fatnes/stoppe the veynes/and engendre vẽtosites:

Choyce of mylke.

tosites: and is more harder of digestion thã is ne
cessary in gouernance of helth. Therfore mylke of
a goote / nat to nere kyddynge tyme nor to farre
from it / and that goth in a good pasture / & whan
pastures be at the best / shulde be chosen. The. v.
is eatynge of chese: and it may be vnderstande of
all sortes of chese / but specially of olde chese. The
reason is bycause newe chese is colde / moyst / and
of grosse substance / and harde of digestion: & en
gendreth opilations and the stone: and helpeth or
cõseruetb mans helth (by way of nourisshement)
very littell or nothynge: And olde chese is hotte &
drie / by reason of the salte therin / hit causeth dis
gestion: but yet of it selfe / it is harde of digestion /
& of small nourishemẽt / and hurteth the stomake /
& drieth ouer sore / & agreeth worse thã newe chese.
But chese betwene bothe / neyther newe nor olde /
nat to tough nor to brittill / to harde nor to softe / to
swete nor to sower / nat to salte / nor to full of eies /
of good tallege & of good sauour whan it is cutte /
whiche tarieth nat lõge in the stomake / made cõ
ueniently of good mylke / sufficiently oyly. Suche
chese is good and shulde be chosen afore all other:
wherof after meate we shulde eate a lyttell quan
tite: for moche in quãtite / in way of nourishemẽt
is vniuersally ill / and hurteth the stomake / & wyll
nat digeste / and engendreth opilations / the stone
in the raynes / grosse humours in the body / & ven
tosites. Therfore that chese is onely good that cõ
meth out of anygardes handes. The. vj. is salte
meate: dryed with salte or smoke / and of what

Eatyng of chese.

The bonte of chese

Salte meate.

kynde of best so euer hit be / hit engendreth grosse
bludde and melancoly: and so per cõsequens / it is
vnholsome for sicke folkes: nor holsome for them
that be hole: as Auicen. ij. j. doct. ij. cap. xb. about
the ende / sayth: that salte flesshe nourisheth but
littell / and that it is grosse / & engẽdreth yl bludde.
The. vij. is hartis flesshe / whiche lyke wyse engẽ-
dreth melancolye bludde / as witnesseth Rasis Al-
mã. iij. cap. de animalibus silue stribus et domesticis.
The. viij. is hare flesshe / whiche lyke wyse engen-
dreth melancoly bludde / as Rasis sayth in ỳ place
afore allegate: This flesshe engẽdreth more melã-
colye than any other. And of this Isaac in dictis
vniuersalibus sayth: that hare flesshe shulde nat
be eaten as meate / but onelye vsed in medicines.
And witteth well that hare flesshe & hartis flesshe /
whan they be olde oughte vtterly to be eschewed:
yet neuer the les they may be eaten / & they be best
before calynge tyme / that their drines may be
tempered with the age: And yet they ought to be
eschewed excepte they be fatte. For their drines is
tempered with their fatnes. The. ix. is goottis
flesshe. The. x. is ore flesshe. For these be melanco-
lye flesshes. For Isaac in dictis vniuers. saythe:
Goottis flesshe and ore flesshe be worst / hardest / and
slowest of digestion: and whan they be digested /
they engendre grosse bludde and melancoly. And
Auicen in his. ij. canon of goottis flesshe saythe:
Goottis flesshe is nat very good / and ychance the
humour is very yll. And lyke wyse ye shal vnder-
stande of goottis flesshe and cowes flesshe: whiche
are

Hartis flesshe.

Haare flesshe.

Goottis flesshe.

ore flesshe.

are worse than the forsaide fleshes/gootis and ore
flesche. For of them Auicen in the.ij. Canon the
chap.of flesche/sayth: Cowe flesche/hartis flesche/
wylde goottis flesche/and great foules engendreth
the feuers quartans. And yet farther he saythe of
cowe flesche: that cowe flesche nourisheth moche/
and engendreth grosse melancoly/and melancoly
dissease. And he saythe farther that cowe flesche
engendreth lepre. And of goottis flesche he saythe
that hit is absolutely yll. And for as moche as hit
is touched in ye texte what fleshes shulde be eschewed/specially of.iiij.footed bestes: me semeth hit
were conuenient/to shewe/what flesche of.iiij.footed bestis are to be chose. And in the choyce of fleshes the phisitians agree nat. For Galen and certeyne other say/that porke is best. Some other/
as Auicen/Rasis/and Auerroys say/that kyddis
flesche is best. Yet nat withstandynge Auerroys
in the.v.coll.blamethe Auicen/by cause he sayde
porke was beste: yet he sayde it nat as though he
helde therwith/but after the christen opinion.
Some other preyse bele aboue all other. The.ij.
is/a man may knowe the best flesche of.iiij.footed
bestis & ye goodnes therof many manet of wayes.
Fyrst by great nourisshynge/whiche thinge betokeneth harde digestion/& by the lykenes of mans
flesche: and this wise porke is better thã any other
flesche/fyrste for the lykenes vnto mans flesche: as
witnesseth Galen.iij.alimentor/where he sayth:
That porke is like mans flesche/may be knowen/
by that that many haue eaten mãs flesche in stede

Choyce of fleshes.

of porke/and coude nat perceiue neither by the sa-
uour nor the taste/but that hit had bene porke.
And Auicen.ij.canon.cap.de sanguine/saythe:
Mans bludde and hogges bludde be like in euery
thynge: so that there haue bene that haue solde
mans flesche in stede of porke/whiche thyng was
nat spied/tyll a mans fynger was fonde amōge ỳ
flesche. Auerrois writeth ỳ same in the.v.coll.cap.
de carne. Secondely/Porke nourisheth greatly.
For Gal.saithe.iij.alimentor/that porke aboue o-
ther flesche nourishe moostе: wherof those that be
called athlete haue beste experience. And after in
the same boke he saythe: One can eate no flesche ỳ
nourisheth more thā porke. Thirdly porke engē-
dreth a stedfaste and a stronge nourishement/resi-
styng resolution. This is Galens opinion in the
places afore reherseed/where he preferrethe porke
aboue all other flesche: and in his.viij.boke de in-
genio/he saythe/Porke of all flesche is moste lau-
dable: so that it be wylde brought vp on montay-
nes: and next porke kyd. And lyke wise in.v.tera.
he saith: Of al flesche of.iiij.footed bestis porke is
most laudable/whiche is temperate in heate and
moysture: and engendreth better bludde thā any
other flesche: so that hit be of yonge swyne/that is
of a yere or.ij.olde/whether hit be wylde or tame:
nor yonge suckers are nat so good: for theyr flesche
is moostе moyste. And of a more lykelyhod wylde
porke broughte vp in the woddes/is better than
tame brought vp at home: for tame porke is more
clammy thā it ought to be. And of wylde hogges
flesche

flesshe or boore / Auicen.ij. Canon / cap. de carne / sayth: Christen men and their folowers say / that the best wylde flesshe that is / is of a wylde swyne. For besides that that it is more light than ȳ tame swynes flesshe / it is of more strengthe and moche more nourishynge / and more soner digesteth: and in wynter there can be no better flesshe. Do thā it foloweth that hogges flesshe is ryghte good & holsome for their bodies that be yonge / hole / stronge / occupied in labour / and nat disposed to opilatiōs: & for them that desyre to be fatte. For suche haue nede of moche nourishement: and harde of digestion. And therfore Rasis.iij. Almāsoris / cap. de virtute carnū / sayth: Grosse flesshe is conuenable for them ȳ labour moche: but clene flesshe is beste for them that do contrarie wyse. Auicen wyll the same .iii.i.ca. de regimine eius quod comeditur. sayenge: They that labour moche maye better a way with grosse meates than other. The choyce of good flesshe standeth in.iij.thynges: in temperance of cōplection / in lightnes of digestion / and ingendryge of good bludde: that is to say / the better flesshe is of temperate complection / easy of digestion / and temperate in engendrynge bludde / betwene hotte and colde / & klenderness / and grossenes. And for this cause kydde flesshe is better & more laudable than any otyer flesshe / after the mynde of Rasis / Auicen / and Auerroys. For Rasis .iii. Almāsoris / ca. de animalibus / siluestribus et domesticis. saythe: Kydde flesshe is temperate / without any yll mixion: the whiche though it ingendre temperate bludde / yet

The beste hogs flesshe

his

hit is nat conuenient for laborers: but yet for all that / no nother flesche shulde be preferred before it. Hit is nat so weke / that man strength is minis shed therby: nor the nourishynge therof is so moche grosse / ý replecion shulde come of it / or grosse bludde be engendred. The bludde also that is engendred therof / is betwene subtile & grosse / hotte and colde. Nor this flesche is nat mete for greatte labourers / but for attemperate yonge folkes / vsynge meane exercise. For this flesche engendreth bludde / that by myghty exercise or labour is sone resolued / but nat with meane trauaile. And (touchynge the intẽtion) as kydde flesche is better thã any other housolde flesche / so gottis flesche is better thã any other bredde in the woddes. And next to kydde flesche many phisitians / as Rasis and Auerrois / put muttõ. And Auerrois saith. v. coll. cap. de carne: That mooste part of phisitions are of this opiniõ / saue Galen whiche laudeth nat mutton. And he thynketh that veale nourisheth more than mutton. And perauenture Galen vnderstãdeth here the betternes of nourysshement of that that is to nourishe moche / and to gyue nourisshemẽt more harde of resolution / whiche more agreeth vnto veale than mutton / syns mutton is of more humidite. Thirdly the goodnes and choyce of flesche maye be taken by reason of theyr smalle clãmynes / and by theyr good sauour: and herein veale is better than any other flesche. And this is shewed of Auerrois. v. coll. ca. de carne / sayenge: And veale is good flesche bicause hit is nat clãmy /

colde /

colde/nor drie as beke is/ and beale hath a swetter
sauour than any other flesshe: and in these poyn-
tis it is better than kydde flesshe: for in kyd flesshe
one may perceiue a clammynes before it is sodde:
and in that ý beale ingēdreth better humours/ it
is better thā kyd. And thus it appereth playnely
what is the cause of controuersite amonge phisi-
tians touchynge the choyce of flesshes. Farther
witteth well/that the flesshe of dry e cōplection/ is
better nere calvynge tyme thā farre from it: And
therfore kyddis and caulues be better thā goottis
and oxen: bicause their drines is abated with the
humidite of theyr yongnes. But flesshe of beastis
of moyst complection/ is better and more holsome
in age than in youthe. For theyr ouermoche hu-
midite is dried moche awaye/ as they encreace in
age: And therfore wethers of a yere olde are lesse
clāmy and more holsomer than suckynge lāmes:
and lyke wyse porkes of a yere or.ij.olde/ are bet-
ter thā yonge pygges. And therfore Auicen saith
well .iii.i.cap.de reg.eius quod comeditur. It behoueth
ý the meate/that conserueth helth shulde be suche
as the flesshe of kydde or a suckyng caulfe is/ or lā-
mes of a yere olde. By these reasons it appereth
than that the flesshe of goottis male and female/
of olde mutton/ of beke/ of olde porke/ and speci-
ally of brawne/ of pygges/and of suckynge lam-
mes/ is nat verye holsome for the conseruation of
mans helthe: but the flesshe of yonge caulues/ of
yereynge wethers/and porke of a yere or.ij.olde/
is conuenient inoughe to eate to preserue mans

The contrā
nersite in
choyce of
flesshe.

Flesse. helth. And it is to be well noted/ that flesshe enclynedto drynes/ muste be sodde: and inclynynge to humidite/ muste be rosted/ to attempre theyr humidite: And therfore the flesshe of conys/ haaris/ hartes/ calues/ and kyddis/ shulde be sodde: and porke and lame rosted: for sethynge attempre the the drynes. And herby appereth/ that in moyste seasons/ and for moyst complections flesshe disposed to drynes/ shulde be rosted: and in drie seasons/ and for complections drie and olde/ moyst meates be more conuenient.

Dua recentia/ Vina rubentia/ pingnia iura.
Cum stomacha pura nature sunt Vasciura.

Here in this texte bene expressed dyuers nourysshynge meates. The fyrst ate newe layde egges/ whiche be of that sorte/ that in littell quãtite nourisshe moche/ as saythe Auicen. ii. canon. cap. de ouis. and lyke wyse he saythe in. iiij. j. cap. j. Thynges (sayth he) of smalle quantite and great nourishement are egges and cockes stones. And the selfe same he repetethe in manye other places. Touchynge the choyce of egges/ witteth well that the egges of hennes/ pertriches/ and fesances yonge and fatte are very good in regiment of helth/ and simply/ better thã any other egges: For the prest daughter sayde/ that lõge egges and smalle were the best of all/ as in these verses:

Of egges.

Filia presbiteri iubet pro lege teneri.
Quod bona sunt oua/ candida/ longa/ noua.

Farther/ poched egges/ are better than egges rosted hard or rere/ and they be of great nourishement/

ment/and of good and lyght digestion/ and engē-
dre bludde specially proportionable to the harte:
Wherfore they be excedynge good for suche as be
recouered from sickenes/ for aged folke/ and for
weake ysons/ and specially the yolke. For Auicen
in the treatise de Viribus cordis saith: that the yolke
of egges/of foules whose flesshe is good to be eatē/
as of hennes/ pertriches/ and fesantis/thoughe
they be nat medicinable for the harte/ yet they cō-
forte ryghte moche. And he addethe folowynge:
That they be lyghtly turned in to bludde: & after
they be turned/ they haue small superfluite: And
therfore they comforte mooste specially the harte.
And farther he saythe/ that they be excellent good
to restore the spiritis & bludde of the harte: Here
rosted egges are lyghtly digested/ and they ease ȳ
longes and the breste/ and mollifie the bealy tēpe-
rately/ but they nourishe nat so moche as pocked
egges. Harde egges sodde are harde of digestiō/
and they nourishe the body grossely/ descendynge
slowly to the stomake/ & slowly they entre therin:
Farther witteth well/ that egges by the dressinge
of them are made better and worse: For eyther
they be rosted/ sodde/or fried/ or sodde with some
brothe. Rosted egges be more grosse than sodde/
and more harde of digestion: for the herthe or fire
driethe vp theyr substanciall humidite. And they
be rosted.ij.wayes: For either in the shelles they
be raked in the hotte imbers/ orels they be broken
in the shelles. They that be broken be worse than
the other: but they that in the shelles be raked in

Dressynge of egges.

the hotte imbers are doue. iij. maner of wayes / eis
ther they be all raked in the imbers / orels sette vp
pon imbers & coles with parte vncouered. They
that be al couered be worse: for by reason that the
heate of the fire goth about them / the fumosites /
are kepte styll in / they that be sette vpon the ym-
bers / parte vncouered / auoyde out the fumosites
and be mundified. They be better soddē in water
thā rosted: for the humidite of the water striueth
with the heate of the fire / drienge their humidite.
And so they be dressed. v. wayes: For eyther they
be soddē in the shelles / orels broken in the water.
Sodden in the shelles are worse than the other.
For the shelles lette dissolution of fumositees and
grossenes. Whan they be poched / the heate of the
water temperately perceth in / and maketh more
pure theyr grossenes: and takethe awaye the yll
smell and sauour. Wherfore poched / they be most
holsome / and worst fried: For fried they ingendre
most yll humours / and hurte the stomake / & caus-
sethe fumosite and corruption / and maketh one to
lothe his meate. But sodde in some good brothe
are betwene bothe / rosted and poched. Also wyt-
teth well / that there is a diuersite in an egge / tou-
chynge his cōponde partis. For the yolke is tem-
perately hotte: The white is colde and clammye /
and hardlye digesteth / and the bludde also therof
engendred / is nat good. And as the forsayde eg-
ges / that is to say of hennes / pertriches / and of
fesantis / be more cōuenable in ỳ regimēt of helth:
so egges of duckes / gees / shouelardis / & suche like
foules /

Rasis opi-
nio in dict.
Vniuersa.

Rasis. iiij.
Alm. ca. de
Sir. ouorū.

foules / are vnholsome in the regiment of helthe / and shulde be eschewed. The.ij. is redde wyne. Where vpon ye shall vnderstande / ꝑ wynes differ in colours. For some wynes be whyte / some claret / some citrine / and some blacke. White wyne is febler thã any other / colder and lesse nourishyng / but they leest hurte the heed / and they make one to pysse better than other. That they be weaker than other wynes appereth: for after Galen. *sup. i. canone. iii. pticule regiminis acutorum.* Weake wyne is hit / that leest heteth or enflameth / & lesse greueth the brayne than other. That white wynes be colder than other apperethe by Galen in the cõment of the canon. *iii. partic. reg. acutorũ.* where he saythe of white wyne / thus: It is impossible that white wyne shulde greatly enflame any man. And after he saith: White wyne enflameth or heteth leest of all wynes. Whiche thynge is trewe / if one wyll make cõparison betwene white wyne and redde of one countre growynge / and none other wyse. For the redde wynes of Frãce are nat so hotte / nor yet so stronge as the whyte wynes of some other cõtre. And therfore the cõparison muste be made betwene the wynes of one maner and countre: and that they nourishe lesse than other wynes appereth by Galen in the cõment of this aphorisme. *ii. particule aphoris.* It is easyer to fyll one with drinke than with meate: where he saythe: Watteryl sheklender & white wyne / is vniuersally neighbour to water: and as touchynge nourishement is like water / wherby it prouoketh one to pysse / and nous

Red Wyne

 risheth

risheth the body but lyttell. And lyke wyse Galen in the cōment of this aphorisme eiusdem particule. of suche thynges as nourishe/ saythe: Wattrishe wine nourisheth the body leest/ whose liquor is as sklender as water/ and colour white. That white wyne leest hurteth the heed/ apperethe by Auicen iii. i. doct. ii. cap. de reg. aque et vini/ sayenge: Whyte sklēder wyne is beste for them that be chaffed and hotte: For hit fumeth nor causeth nat the heed to ake: but hit moysteth the body/ and easeth ý heed ache. To this agreeth Galen in ý cōment of this canon. iii. pticule reg. acut. potus autem dulcis ꝛc. The reason why white wyne leest hurtethe the heed is this/ bicause it is lesse fumishe and lesse vaperous than other. That hit prouoketh or causeth one to pysse more than other apperethe by Hippocrates in the canon. iii. partic. reg. acut. speakynge of white wyne: The passage or entrāce of this white wyne in to the bladder/ is easier than any other drynke: wherby we may perceiue/ that it hath strength to open. By this hit well apereth that white wynes are better for them that be hotte and chaffed than other wynes/ whether they be hotte of nature as colerike and sanguine folkes: orels by accidence/ as hotte chaffed by anger/ or by bydynge in the sonne. And lyke wyse it is better for them ý study/ whiche ought to vse suche wyne as distempereth nat the brayne. And lyke wyse hit is conueniēt for them that haue a feble brayne/ whether it be naturall or accidentall: For stronge wyne maketh them sone dronke/ that haue a weake brayne: as

sayth

saith Auicen in the place afore allegate: and therefore if suche persons wyll drynke stronge wynes/ they muste alaye them well with water. And also yit is good for them/ whose lyuer and stomake is hotte: and for them that dwell in a hotte coũtrey: For hotte and stronge wynes wolde all to enflame and butne theyr bodies. Redde wyne and claret/ as of Berne/ are hotter than other/ by Galen in ý cõmẽt of the Canon afore allegate/ De vino etenim abõ. where he saith: Wyne that is redde of colour and claret is of a vehement hete: and are moche greatter nourishers than other wynes/ as Galen saith in ý cõment of the afore allegate aphorisme/ facile est repleri. where he saythe: Grosse and redde wyne nourysheth more than other wynes: and it soone replinisheth feble bodies/ that are empty or voide of substãce. And here it is to be noted: that it is sayde redde wynes nourishe more/ bicause for the moste parte they be toutned in to substance of mans membres. Yet for all ý the wynes of blacke colour/ may be called greatter nourishers than other: For they more constãtly gyue nourishemẽt/ and more slowely be resolued from the membres. Wherfore Galen in the cõment of the aphorisme afore said/ eorum que nutri. saith: That grosse redde wynes nourishe more thã wattrishe: but yet they nourishe lesse than blacke colered wynes. And on this wyse the sayenge of Isaac is vnderstande in dictis part. where he saith that blacke colered wyne nourisheth more than red. And these redde wynes hurte the heed more than white/ and lesse prouoke

Red Wyne and claret.

one

one to pysse. And this is the cause / that stronge wynes / be nat cōuenient for feble brayned folkes / as it is saide: But it agreeth well with them that haue a stronge brayne: For a stronge brayne resisteth vapours whā they smyte vp there vnto / as Auicen saythe. iij. j. and chap. afore allegate. And here noteth well / that the witte of a man hauyng a stronge brayne / is clarified and sharped / if he drynke good wyne / than if he dranke none / as Auicen saythe. iij. j. and chap. afore allegate. And the reason is / bycause of good wyne more than of any other drynke are engendred and multiplyed subtile spiritis clene & pure. And this is the reasō why that these diuins / imagynynge & studyenge highe and subtyle matters / loue to drynge good wynes. And after the opinion of Auicen in the forsayde chap. these wynes are good for men of colde and flumatike complection. For suche wynes redresse and amende the coldenesse of complection: and they open the opilations & stoppynges / that are wonte to be engendred in suche persons / and they digest fleme / helpinge nature to conuert and tourne them in to bludde: they lyghtlye digeste / and entre quickely / they encreace & greatly quicke the spiritis. But wyne citrine is nat so burnynge as redde claret / as Galen in the cōment of the canon afore allegate saythe. Redde wynes be hotter than white / & therfore they greue the heed more / as Galen saythe in the canon / potus autem dulcis. Also claret wyne nourisheth lesse than redde / and more than whyte. And in some places they calle

clares

claret wyne white: and that is ý cause that some say that white wyne doth quickely enflame mans bodye. The blacke wynes be nat so ferucnt hotte as the redde be. And therfore they hurte the heed lesse. But for as moche as they discēde more slowly in to the bealy/ and prouoke more slowly mans urine/ they greue the heed more thā white wyne/ as Galen saythe in the canon potus autem dulcis. And these wynes nourishe lesse than white or citrine/ and lesse than redde wyne. The thyrde is suppynges/ made of good brothe of flesshe/ but specially of chekyns: for suche brothes are verye frendly to mans nature: and are lightly cōuerted in to good bludde/ and ingendrethe good bludde/ specially whan hit is made with fyne flower. For flower/ principally of wheate/ is greatly nourysshynge/ and causeth great nourishemēt/ as saithe Rasis. iij. Alman. And these. iij. forsayde thynges Auicen putteth. ii. i. doct. ii. sima. i. ca. pb. in ý ende/ where he saithe: Example of clene and good nourysshynge meates and humours be the yolkes of egges/ wyne/ and brothes made of flesshe: and there vpon he concludeth/ that these. iij. forsayde thynges are comfortable and of great restoratiue for mans body.

suppynges or brothes.

Nutrit et impinguat/ triticum/ lac/ caseus infans.
Testiculi/ porcina caro/ cerebella medulle.
Dulcia vina/ cibus gustu iocundior/ oua
Sorbilia/ mature ficus/ pueqz recentes.

Here are touched. xij. maner of thynges/ whiche greatlye nourysshe and make fatte mans bodye.

Breadde. The fyrst is breadde made of wheate: whiche as Auicen saythe. ii. cast cap. de pane. fatteth swyftely / specially whan it is made of newe wheate. Rasis iij. Alin sayth: Wheate is neighbour to tēperāce / all though it incline a littell to heate: & the heuiest and soundest / nourisheth best: and of all graynes hit is most holsome for all folkes: And the bludde engendred therof is more temperate than of any other grayne. Touchynge the choyce of wheate / ye shal vnderstāde that the election is to be consydered. ii. maner of wayes: Fyrst on the bihalfe of his substance: an other way on the bihalfe of his preparation. The choyce on ẏ byhalfe of his substāce Auic. putteth. ij. can. chap. of corne / sayenge: That is the better that is neither harde nor softe / great / fatte / and newe / nat to olde / betwene redde and whyte. Blacke wheate is an yll nourysher. Rasis saythe hit is heuye. Touchynge the choyce concernynge the preparation / witteth well / that all thinges made of wheaten flower descēde from the stomake slowelye / engendre grosse humours / cause opilations aboute the lyuer / augment the splene / and engendre the stone / and digested nourysche moche. Wheate sodde is heuy meate and indigestable / but whan it is digested / it nourisheth strongely / & strengthe a man moche. But wheate made in bread / well leuened / and bakē in an ouen / hatte with moderate fire / is marueilous holsome. All these thyngs are gethered of Galen Aslmētorū.

Choyce of Wheate.

Butter mylke. The. ij. thynge is mylke: and after the mynde of some doctours / it is vnderstāde by butter mylke / called

called odor / and cõmonlye called balsuca. there is
nothynge nourisheth more than this mylke / wha
hit is newe sopped vp with newe hotte breadde.
Hit maye also be vnderstande by goottis mylke:
whiche nourysheth moche: wherof we haue lar-
gely spokẽ before. The.iij.thynge is grene chese /
whiche as Auicen saythe. ii.can. cap. de caseo / is a
nourisher and a fatter. And al though grene chese
nourysheth and fattethe / yet hit is nat holsome in
the regiment of helthe: for therof come the incon-
ueniences before declared / persica poma ꝛc.

Goottis mylke.

Grene chese.

The.iiij.thynge is stones: and specially stones of
fatte cockes: whiche as Auicẽ. ii.can. ca. de testiculo /
sayth: be very good and great nourishers: And he
saith that in a small quãtite they nourishe moche.
This also may be vnderstande of hogges stones
verye fatte / that hath nat boored a sowe. For as
porke of all.iiij.legged bestis (touchyng his nou-
ryshynge) is best / in lyke maner the stones / in re-
garde of other beastis stones / are the beste. And
here is to be well noted / that the stones of aged
bestis / whose sede is fermented / be nothynge nou-
ryshynge. But the stones of yonge bestis / nat yet
able to do theyr kynde / whose sede of generation
is nat yet rype: be of meteiy good nourishement /
if they be well digested. The.v.thynge is porke /
in chosynge wherof / and of theffecte of the same /
is largely declared before / there / persica poma ꝛc.

Cockes stones.

Porke.

The.vj.thinge is eatynge of braynes: And wyt-
tethe well that brayne is yll for the stomake / and
causeth lothsomnes / and takethe a waye a mans

Eatyng of braynes.

appetite/ and engēdreth grosse humours: yet neuer the lesse hit nourisheth the body/ if hit be well digested: But in no wyse hit shulde be eaten after other meates. And if hit be dressed with penyriall or nepte/ to attempre the clāmynes & colde therof/ or with thynges/ that by theyr vertue gyue hete: hit is good and holsome. And take hede/ eate no brayne/ outcepte hit be fyrst hatte vpon the coles. And witteth wel/ that it is nat good for them that be sicke other while of colde diseases: but for them that be hotte of cōplection hit is holsome/ as Basis. iij. Alm. sayth/ in the chap. de Virtutibus membrorum animalium. And brefely hit is forbydden in the regiment of helthe. But yet some tyme hit dothe well in medicine: as the brayne of a lyttell gootte is good agaynst venome/ and against venomous bytynges: And a haaris brayne agaynst tremblynge: And some say the brayne of chekyns and capons is good for the memorie/ and comforte the wytte. Yet touchynge the choyce of braynes/ hit is to be knowē/ that the best braynes be of foules that flee/ and proprely aboute montaynes. And of. iiij. foted bestis the best is of a rāme/ and nexte of a caulfe/ as Auicen saythe. ii. can. cap. de cerebro.

Choyce of Braynes.

The. bis. is marie/ whiche well digested nourysheth moche: as Auicen saith in the forsayd canon and chap. of marie. And hit is lyghtly tourned in to bludde: yet neuer the lesse/ it distroyeth the appetite/ and maketh one to lothe his meate: And therfore Auicen teachethe vs to eate them with peper. And touchynge the choyce/ Auicen saythe

Mary.

the

the mary of beale/of a hart/of a bulle/of gootis/
and of shepe/is moste holsome. And some say the
marye of yonge fatte bulles/is very holsome and
good. The.viij.is swete wynes: wherof we shall
entreate after there/ Sunt nutratiua. The.ix.is de- Delicious
licious meates/for suche most specially nourysshe/ meates.
as Hippocrates sayth. And Galen sayth/that all ii. particu-
souorie meate/wherin one deliteth whã he eateth la aphoris-
hit/the stomake receyueth and reteyneth/and di- monum.
gesteth that with a farre greatter delectation thã
other: But if the meate be lothsome/the stomake
wyll nat abyde hit: wherof vomite/abhorryng
of meate/inflation/and belchynge are engẽdred.
And that is ꝑ cause we se some more helthye with
cours meate/thã with good/bicause the course is
more delicious vnto them. The.x.is rere egges: rere egges
whiche in small quantite nourishe moche/wherof
we haue spoken before at eua recentia ꝛc. The.xi.is
ripe fygges: whiche through their swetnes/nou- Ryppe fyg-
rysshe and fatte moche. And touchynge fygges/ ges.
thoughe they nourysshe nat as stronglye as flesshe
and grayne: yet there is no frute so stronge a nou-
rysher: as Auicen sayth .ii.can. cap.de ficubus. And
there he saythe/that fygges nourysshe more than
any other frutis. And he saith in regimine eius quod
comeditur/that frutis of moste nourishement/and
most lyke and nere vnto flesshe in nourishynge/be
fygges/very ryppe resyns/and dates. As concer-
nynge the choyce of them/witteth well/that after Choyce of
Auicen in the place aboue allegate de ficubus. The fygges.
white is best/for hit is lighter: nexte the ruddy or

citrine / and than the blacke. And the excedynge
rype is beste. Also the moyst and newe fygges are
greatter and swyfter nourishers / than the drie / &
sooner passe from the stomake to the lyuer / more
moystynge the lyuer / and more mellowynge than
the drye. But yet the drye fygges enflate nat so
moche / and are holsomer for the stomake / thã the
moyst. And so sayth Auicen in the aboue allegate
place. The drye fygge in his operations / is lau-
dable / but ý bludde therof engendred is nat good:
& therby lyce are engendred: But eate them with
nuttis or almondis / and their humour is made
good. And after he saythe / that the operation of
fyggis is marueylous nourysshynge / if they be
taken fastynge / with nuttis or almondes / for they
open and prepare the waye for meate / but yet the
fygge eaten with a nutte / nourysheth more than
the fygge eatẽ with an almõde. And either fygge
is agreable in this / that in them is inflaciõ / mel-
lowynge / and expulsynge of superfluites to the
skynne / they are puocation of swette / remouyng
of sharpnes of the throte / & they clence the breast /
longes / and pype of the same / and open all maner
opilations of the lyuer & splene. The. xij. thynge
is grapis / that is to saye / swete and rype. And ye
shall vnderstãde / that there are. iij. maner of gra-
pis. For some be greene & sower / wherof ver ieuse
is made: these grapis bynde fore / and represse the
ruddy colour and sanguine: and are holsome for a
colerike lacke. There is a nother sorte naturallye
greene and newe / wherof wyne is made. Those
grapis

Grapis.

grapis (specially if they be whyte) the graynes and huske sette a parte/cause one to haue a laske/ & is a more greatter nourysher than other frutis/ as fygges be/but yet nat so great nourishers as fygges be/as Auicen saythe.ii.can.cap.de Bua. Yet of trouthe they ingendre ventosites/inflasions/ and ache of the bealye. And if they remayne.iij. or.iiij.dayes after they be gathered/tyll the huske be some what aswaged/they nourishe better/and are lesse laxatiue: nor than they enflate nat. And they whose stomake is full of meate/and vnclene of yll humours/shuld in no wise eate grapis/specially newe and without graynes: For in suche a stomake they corrupt soone/for they be ouer soone digested/& can nat auoide out of the stomake after they be digested/by reasō of the meate/that is nat yet digested. Wherfore than they be corrupted in the stomake/and they corrupt other meate. And lyke wyse hit is to be vnderstande of other frutis laxatiue. And who that wyll eate grapes greene & newe gethered/hit is good to lay them in warme water an houre/and after in colde water/and thā eate them. Rasis.iij. Almasi.of newe grapis and specyally swete/saythe: that they soone fatte the body/and augment the risynge of a mans yarde. And farther he saith/that the grape that hath the thynnest huske descēdeth sonest from ȳ stomake: and the thycker huske/the slowelyer. There is a nother grape called a dryte grape/or a resyn of lēt/ and thoughe this grape be nombred amonge his egals/yet hit is lytell enclined to heate: and after

Rasis

Basis in the place before allegate/ hit nourishethe well/ and comforteth the stomake and lyuer/ and auoydethe opilations. And hit is sayde/ that the lyuer is fatted with them/ and specially if they be clensed from ȳ graynes or kyrnels. And thus the forsaid text may be vnderstãde of a fresche gethred grape or a resyn: or of a drie grape called passula.

Vina probantur odore/ sapore/ nitore/ colore.
Si bona cupis Vina. hec tunc probantur in illis
fortia/ formosa/ fragrantia/ frigida/ frisca.

The tokẽs of good wyne.

Here in this texte be declared. v. maner of proues of good wyne. The fyrst is ȳ smell/ for wyne of good odour and flauour multiplieth mans spiritis: and as Constantine. v. theorice saith/ it nourishethe well and engendrethe good bludde: But stynkynge wyne is vnholsome for mans nature/ engendrynge grosse and melancolye spiritis. And after the mynde of the sayde Constantine/ hit engendreth yll bludde and heed ache of the yll fume ascendynge to ȳ heed. Galen. iii. reg. acut. cõmento. i. speakynge of the diuersite of wynes/ of the odour saith: that wyne that hath good smell/ engẽdreth good bludde/ but it fylleth ones heed full of fumes & vapours/ bicause of the subtilte & heate therof: But yll smellynge wyne/ after the quantite of yll bludde engendred therby/ hurteth the heed verye lyttell/ bycause hit is colde and grosse. The. ii. is sauour: for lyke as good sauorye meate norysheth better and is better receiued of the stomake/ as is aforsayde/ in lyke wyse so doth wyne. But ye shall vnderstãde/ ȳ wynes differ in sauour: for some be

swete/

swete/more nourishynge thā other/ engendrynge grosse bludde/and moystynge the bealye/yet they be harde of digestion/and engendre thyrst. There is a nother sorte of wynes called pontica or stypticā/ whiche cōforte the stomake/and easeth the bealy/ but hit hurthe the breast and purtenance/ as the longes/ and the pype therof: holsome for the entraples & harde of digestion. There be other wynes ý be sharpe or sower: that puoke ones urine/ they engendre nat/ but they dissolue grosse humours. There be other bytter wynes lesse hotte: as saythe Constantine. v. theorice. The. iij. is clerenes or brightnes/ whiche sheweth the purenes of the wyne/ and so consequentlye of the spiritis therof engendred. The. iiij. is the colour. In colour wynes vary and differ greatlye in theyr nourysshynge. For the ruddier wynes of the same parell are more norysshyng than white. And therfore they be more holsome for leane folke than white: yet the white be more holsome for them ý be fatte. And of this diuersite of wyne in colour/ we haue spoken before at/ oua recentia. Farther in the texte are put. v. specialll thyngs/ howe a mā shulde pue & knowe good wyne. Fyrst is by ý strengthe/ whiche is knowen by the operation. For as Gal. saith stronge wyne is hit that vehementlye enflameth a mans body/ & repleteth the heed. This stronge wyne is special encreater of the spiritis/ & a great norysher. But yet I aduise them ý haue a weake brayne to be ware howe they drinke strōge wyne/ outcept hit be well alayed with water. For the kus

Gal. comō mēto. i. iii. part. reg. acutorum.

mishenes therof hurteth ȳ heed. The.ij. is faire-
nes of the wyne: For the fairenes or goodlynes of
the wyne/causeth one to drinke it desirously/ whi-
che causeth hit better to digest/ & better to norishe.
The.iij. is fragrant and of good odour. For fra-
grant and redolent wyne cõforteth moste / and en-
genderetb subtile spiritis/ as it is sayde. The.iiij.
is/ that wyne muste be colde touchynge the taste/
but hotte in effecte and operatiõ. For wyne made
hotte / by reason of the clerenes / and fynes/ ouer
cometh a mans brayne the soner/ febleth the seno-
wes/ and hurteth the heed but if hit be taken mo-
derately. The.v.is/ that wyne muste be frisske &
sprynkelynge/ and with the spumynge to make a
littell noyse/ and the spume to be thynne and soone
flashed / and the spume to tarye in the myddes.
For if it haue nat these ꝑpretes / it must be called
hangynge/ that is feble wyne/ and specially if hit
make no sowne / & hath great bubbuls & spume/
that tarieth longe by the sydes of the cuppe.

Sunt nutratiua plus dulcia candida Vina.

Here is one doctrine of wyne declared: whiche is
that grosse and swete wynes be more nourishynge
than any other of the parell. To this agreethe
Constantine in the aboue allegate place: & so doth
Auicen .iii.i.cap.de reg.aque et Vini. where he sayth:
Grosse wyne that is doulce / is beste for hym that
wolde be fatte. The reason is / bicause the doulce
wynes/ for theyr doulcetnes/ are vehemently dra-
wen of the mẽbres/ where with nature reioyceth.
For Auicen sayth .ii.can.tract.i. cap.iii. that the ope-
rations

rations of dulce wynes are digestion / mellowyng / and encrealynge of nourishement / and nature loueth hit / and the vertue attractiue drawethe hit. And all thoughe this texte may be verified by all doulcet wynes / yet the moderate doulce wyne / is to be chosen / & nat that that is excedynge doulce / as muskadell: For suche corruptethe the bludde / by reason that nature draweth hit violently from the stomake to the lyuer / before it be wel digested / & before the superfluite therof be ryped / & throughe the great dulcetnes therof / hit fyllethe the bludde with vndigested aquosite / that maketh ý bludde apte to boyle and putrifie. And this also shulde be vnderstande by other meates excedynge swete.

And farther wytteth well / that of the vse of swete wyne and other doulce nourishementes. iij. inconueniences are to be feared / specially of them ý be inclined therto. The fyrst is lothyng: for ý swete foodes / through their heate & moysture suppull & fyll the mouthe of the stomake / and there engēdre a disposition cōtrarie to the vacuation & corrugaciō of hit / that causethe hunger. The. ij. is swyfte inflāmation of these doulce foodes & conuertynge in to coler. For doulce thinges most aptly engēdre coler. Therfore hony aboue all other thinges soonest engendreth coler / bicause of swete thynges it is moste swetest: and nexte honye is swete wyne / as Galen saith. And here vpon riseth thyrstynes / nor hit is nat holsome for them that haue ý ague / nor for colerike folkes. The thyrde is opilation of the lyuer and splene: For these. ij. membres / and

Three inconuenīce engendred of doulce foodes.

Gal. in eō mēto can. iii. pt. reg. acutorum.

specially the lyuer drawe dulce thyngs with theyr dregges/to them/for the great delite they haue in them/before they be digested. Wherfore ther they lyghtly cause opilations/through the helpe & operation of the grosse substance/wherin the sauoryness of swetenes is grounded/as Auicen sayth .ii. can.tract.i.cap.iii. And this is the cause that swete wyne doth lesse stere one to pysse thã other wynes. Agaynst these.iij.nocumẽtis egre or sharpe sauory thynges are very holsome: for with theyr tartnes they prouoke the appetite: & with theyr coldnes they quẽche enflãmation/& with theyr fynes of substance they open opilations. Farther/wytteth well/that all though swete wynes/and other doulce nourishementes/stoppe or shutte the lyuer and splene: yet they vnstoppe the lõges. And the reason why they stoppe nat the longes as well as the lyuer and splene/Gal. declareth in the cõmẽt of the can.iii.part.reg.acut. Bicause doulce thinges in their passage/resude noth ẽge there to/but that that is fyne and pure: and the bludde engendred of doulce thynges cometh to the longis/purified fyrst in the lyuer/and fyned in the harte. Also as Hippocrates sayth/Doulce wynes do leest make one dronken. Thus we may cõclude/that if wyne be dronke for nourishement/for restoratiue of the body/and to make one fatte/as it chãceth in them that be leane/whether it be naturally or accidentally: than doulce wynes and grosse/sufficiently colored are holsome. For suche wynes are nourysshers/restoratiues of suche as be lowe broughte/

Hipp.iii. pticu.reg. acut.can. Item ke mus &c.

and

and fatters. Wherfore they be moste cōuenient to fatte leane bodies. But if we entende nat to nourisshe / to restore or make fatte our bodies / as they that be corsye and fatte: than though we may nat vse swete wynes but subtile / yet they muste chose suche as be amiable / and haue good sauour and flauour / enclined to whitenes / & sufficiētly strōge. If one drynke wyne to quenche his thyrste / than he muste take white wyne / thynne and feble. For suche wyne do moyste more / and coulethe more: & so cōsequently / better quencheth thyrste: And the greatter the thirst is / the holsomer suche wyne is. But if so be wyne be dronke to refreshe ý spiritis / and comforte the corporall vertue: than hit wolde be subtile / swete / & of delectable sauour / of meane colour / & of sufficient strengthe: and suche wyne ought to be taken with litell meate: and hit must be depured from either superyfluite / and to be taken in small quantite. But if we purpose to scoure the breast and longes / & to cause vs to lacke: than doulce wynes of meane substāce / and of good flauour shulde be chosen.

Si Vinum rubeum nimium quandoqz bibatur /
Venter stirpatur / Vox limpida turpificatur.

This texte sheweth to vs .ij. hurtis / that come by ouer moche drynkynge of redde wyne. The fyrst is / that ouer moche drynkynge of red wyne / maketh one costyue. The cause after the opinion of some / is. For suche redde wyne heatethe more than other of the parell / and is more nutratiue. For in that that hit is hotter / hit drieth more: & in

that ȳ hit is more nutratiue / it is more desirously reteyned of nature. But yet this texte may be vnderstande by ouer moche drinkynge of byndynge redde wyne / whiche is some what eger / sharpe / & costiue. Yet concernynge this / wyttech well / that if the stomake or the guttis be feble in their naturall operation: than redde or blacke wyne / called stypticke / that is some what tarte / ought to be vsed and drōken: as they do / that by debilite of stomake / can holde nothynge / but be laxatiue. This saith Hippocrates in the canon Palmeus quidem ꝛc. And also Galen in the cōment of the same. But if we wyll comfort the vertue of digestion / the clene wyne or meane in substance and colour / of good odour / and of conuenient sauour / and of sufficient strength / & some what stipticke / is most holsome. The.ij.is horsenes of ȳ throte / whiche horsenes / some redde wynes / through their drynes & erthynes / cause and enduce. And this hurt cometh also by drinkynge of red wynes growynge in the parties of Brabant / throughe theyr stipticalnes and erthynes: and speciallye whan the sayde wynes be nat fyned / this grefe chancethe. But yet they make nat a man costiue: For must that is verye redde / is wonte to cause the flixe / by reason of his erthye dregges myngled there with all: whiche byteth and gnaweth the guttis: of whiche gnawynge comethe the flixe. And suche wyne shulde nat be dronke tyll hit be fyned. For so longe as hit is gnawynge / through the erthy dregges therof / a mordicant fume is reysed to the brayne / whiche

gnaw

gnawethe or bytethe the eies / and maketh them redde: Suche inconueniences are engendred by newe vnkyned wynes of Brabant / whether they be white or redde / through theyr erthynes. The cause why this fume is mordicatiue is by cause ȳ wyne that he cometh of is mordicatiue. For Gal. saythe: What so euer is dissolued from a thynge / muste nedes be lyke the thynge / from whiche hit is dissolued.

Gal. in cō mento illius aphori. Et qui cres cunt ꝛc.

Allea / nux / ruta / pira / raphanus / et tyriaca.

Hec sunt antidotum contra mortale Venenum.

In this texte are cōprised. vj. remedies agaynst venome. The fyrste is garlyke: whiche is verye medicinable agaynst suche incōueniences / as are wonte to engendre of water: and speciallye hit is holsome / if one drynke yll corrupt water. Wherof Serapion in the segregatis and chap. of garlyke saythe: That if one eate garlyke fyrst / and drinke corrupt water after / hit shall nat hurte hym. In lyke wyse saith Auicen. ii. can. cap. de alleo. et. iii. i. ca. de conser. a nocu. diuer. aquarum. The same operacion is also in oynions / as Auicen saith. ij. can. ꝛ chap. of oynions / and so oynions may be comprehended vnder garlyke. And Auicē in ȳ fore allegate place sayth: That an oynion is subtile / percynge / and scourynge / with stipticite: and openeth strongly: and is hotte in the thirde degree; wherfore it heateth yll waters / phibitynge / that they with their coldnes hurte nat the stomake: and hit makethe pure grosse humours / causynge them lyghtely to penytrate. And vineger myxte with an oynion

Garlyke.

dothe

dothe greatly fortifie his vertue subtile and penis
tratiue/and kepeth one from thyrstynes/whiche
oynions eaten are wonte to enduce. This same is
verifiedde of garlyke. And Auicen sayth in the a
boue allegate place/that one shulde eate garlyke/
after drinkyng of grosse and troblous waters: for
hit fyneth them/and maketh them lyghtly to dis
cende: & lettethe that they hurte nat the stomake
and entrayles: and that they stoppe nat the veyn
nes. And garlykeis good eate before one take his
iourney. and after that hit is one of the beste and
most holsomest thyngs that can be/for them that
come out of a colde aier or go in to hit: as Auicen
saith. iii. i. cap. de regendo iter. And by this appereth
that garlyke is specially good for them that iour
ney and wander ouer dyuers countres/& vse dy
uers drynkes/accordynge to these verses:

Allea qui mane ieiuno sumpserit ore.
Hunc ignoratum non nocet potus aquarum.
Nec diuersorum mutatio facta locorum.

More ouer garlyke is good agaynst ỳ styngynge
of venomous wormes/& bytynges of serpentis/
whan hit is dronken with wyne: whiche thynge
Auicen in the. ij. can. and chap. of garlyke/sayth/
he hath proued. And also hit is good agaynst the
bytynge of a madde dogge: And a playster made
of garlyke/hygge leaues/& cōmyn/is good layde
to the place bytten with a venomous beest called
mugall. An oynion/as Auicen sayth/the. ij. can.
and chap. therof/is eke holsome for bytynge of a
madde dogge/whā the place bytten is annoynted

with

with the ieuse therof / or a playster therof made with falte and rewe. And an oynõ eaten expelleth the hurte of venomous thynges. And some saye they engẽdre in a mans stomake a moyst humour very holsome agayst ỳ hurt of venomous thỳgis. And here is to be noted / that garlike / oynions and also lykes are nat holsome for temperate bodyes / nor hotte / and specially rawe. For they nourishe verye lyttell / and they nourishe yll / and engendre sharpe prickynge bludde: yet they make subtile grosse humours / and breake or cutte the clãmye. And after they be sodde / they lose the prickynge / and yet than theyr vertue incisiue and subtilatiue remayneth. Therfore they be holsomer sodde thã rawe. Lykes be hotte and drie / and their norishement is naughte / they hurte the eies / and engendre blacke melancoly bludde / & terrable dreames: they hourte the senowes with theyr prickynges: they hurte the tethe and gommes: and colerike & melancoly folkes shulde nat vse to eate them / and specially rawe. Oyniõs be hotte / & they haue an erthy superfluous heate / with a wattrishe moystnes / subtile / vndigested. If they be eaten rawe they engendre yll humours / and corruptable putrifactions in the stomake / and they cause yl dreames and dredful / and heed ache. And if they be to moche vsed / they marre the memorie / and trouble the vnderstandynge / and make one beside hym selfe. But in case they be sodde with the broth of good flesche / & eaten / thã they cause good digestiõ / and their hurtfulnes is diminished / and they mo

Eatyng of lykes.

Eatyng of oynions.

derate the coldnes of meates/wyere with they be
Eatyng of garlyke. sodde: but the beste is/nat to vse them. Garlyke
is hotte/declynynge some what to humidite/but
lesse than oynions/hit is medicinable agaynst vē-
tositees/and the cough/and maketh one to spytte
well/but hit hurteth the syghte and causeth heed
ache: and hit is tryacle for vplandyshe men. And
thus the forsayde thynges/are holsome for them
onely/that haue fleumatike grosse and clāmy hu-
mours/but colerike folkes ought to absteyn from
The vse of nuttes. them. The.ij.thinge is walnuttis: wherof Auis-
cen.ii.can.cap.de nuce/ sayth: That it with fygges
and rewe/are medicinable agaynst all manet of
venome/and therof/of oynions/ & salte is made a
playster to laye to the bytynge of a madde dogge.
And this specially is vnderstande of a drie nutte/
taken before meate/in forme afore sayd. And wit-
teth well/that drye nuttes are worse/than newe
Diseses engendred by eatynge of nuttes. and moyst. For the drie are more oylye: by reason
wherof they tourne to coler/and cause heed ache/
they trouble the eies/and engendre swymmynge
in the heed/and specially taken after meate: they
cause the paulsye in the tonge/and prouoke one to
vomite/and make blisters in ones mouthe: and
they that haue a colerike stomake ought specially
to eschewe drie nuttis: and the older they be/the
worse they be. The newe nuttis haue lesse of yll
oylynes/and therfore they engendre nat the ache
or swymmynge in the heed/ & suche lyke diseases/
as the drie do: and by reason of their slipperp hu-
midite/they make one haue the lasske. And if they
be a

be a littell warmed at the fyre and eaten after dyner/they presse downe the meate. And thus it appereth ỳ newe nuttis are more holsome for folkes in helth than drie. The.iij.is rewe. Wherof Auicen.ij.can.cap.de ruta/saith/that it resisteth poyson. And after he saythe: If one feare leste he drynke poyson/or to be stōge of a venomous best/let hym take.z.j.of the sede/with ỳ leaues therof/& dryke it with wyne/and a nutte stamped and myngled to gether. And Aristotell in his boke de animalibus saythe/that whan the wesill wyll feyght with the edder/or the toode/she eateth rewe fyrst and sleeth the other: For the smelle of rewe is foo to poyson. The eatynge of rewe in the mornynge with fygges & swete almondes/preserueth from venome. Here is to be noted/ỳ there be.ij.kyndes of rewe. The one is gardeine rewe/ỳ other is wylde rewe. The gardeine rewe is better than the felde rewe. For the felde rewe is excedynge drie. Yit is hotte/& drie in the.iiij.degree: wherfore it is hurtfull to take moche therof. The gardeyne rewe is moyst hotte and drie in the.ij.and.iij.degree. It perceth and resolueth ventosite/and specially/if it be drie. For Serapion in the chap.of rewe saith/that drie rewe of al medicins for ventosites is the best/and most holsome: but moyst it engendreth ventosite. Also rewe vehemently quickeneth the syght/and specially the ieuse therof/with the ieuse of fenell/and honye made in an oyntement oreis eaten/as Auicen saythe in the.ij.canon and chap.of rewe. But yet for as moche as the ieuce of rewe hath a

Of rue called herbe grace.

ij.kyndes of rue.

proprete hurtfull to the eies/it were beste to fanne
wynde vpon your eies ther with: & in no wyse to
tuche your eies with ý materiall rewe. The.iiij.
peres. is peres: wherof Auicen.ii.can.cap.de piris/ saith:
that they be holsome agaynst mortall diseases en-
gēdred by mushroms or toode stooles. For peres/
sodde with mushroms/ do alaye theyr hurtefull-
nes. Orels this text may be vnderstāde by peres
aromatike/ whiche by reason of their swete smell/
comforte the spiritis and so repel poyson. The.v.
Radyshe rootis. is radishes: wherof Auicen in his seconde canon/
and chap. of them sayth: that they be holsome a-
gaynst bytynge of a snake: and drōke with wyne
it is good agaynst the bytynge of ý beest cornute:
and the sede therof is good agaynst all venomes.
And the sede of radishe layde vpon a scorpion/ hit
sleeth hym/ and the water therof hath in that be-
halfe ben proued/ and it is stronger than the sede:
and if a scorpion bite one that hath eaten radishe/
hit shall nat hurte hym. Hit is also verye good a-
gaynst chokynke of mushroms. Or hit maye be
saide hit is good agaynst venome/ bicause hit pro-
uoketh one to vomite: and so by realō of vomite/
the stomake is purged of yll humours. And here
is to be noted/ that radishe and radishe rootis are
like of cōplectiō/ whiche are vnholsom for colerike
folke: for they engendre sharpe prickynge bludde:
and radishe is vnholsome for the stomake/ for hit
maketh one to belche/ and engendreth grosse hu-
mours. And if the digestiō be feble/ hit engēdreth
rawe humours: yet it is of a subtile and percyng
nature

nature. But some men eate radyshe after other meatis to comfort digestion: wherat Galen marvayleth. And counnynge phisitions say/that if it be eaten after other meates/it helpeth digestion: and vnlosethe the bealye. But if radishe be eaten before other meates/hit lyftethe vpwarde the meate/and causethe one to vomite. But it is good to eate a smal quãtite with vineger and salt/after other meate. Yet neuer the lesse they hurt the eies and the heed. Rasis.iij. Alm̃.sayth/that radishe/lyenge lõge in the stomake/voide fleume/the leaues wherof digesteth meate/and helpeth the appetite/takẽ in a smal quãtite. The.vj.is triacle/ whiche of euerye sorte is good agaynst venome: and therfore hit is good both for man and beaste/ agaynst venome/as well colde as hotte. And vnder the name of triacle the noble medicine Metridatis maye be cõprehended: whiche.ii. be lyke in operation. For Auicen of triacle saythe: Ye shall vnderstande/that the greattest rule in curynge of venome is to comforte naturall heate: and to labour to dryue hit out/as triacle doth. And of triacle and the medicine Metridate to gether/ Auicen saythe: There be certeyne medicines contrarie to venome: whiche will nat suffre venome to approche nere the harte/as triacle and Metridate.

Triacle.

Auicẽ. Vl. iiii. cract. iii. cap. i.

Auicẽ. Vl. iiii. tract. i. ca. de med. cõmuns.

50 Aer sit mundus/habitabilis/ac luminosus.
Nec sit infectus/nec olens fetore cloace.

This texte declareth.iiij.thinges touchynge the choyce of holsome ayer. Of whiche the fyrste is/ that one oughte to chose a clene ayer/nat enfected

Choyce of holsome ayer.

with vapours: For vncleane aier altereth ye harte after the nature of the cōplection / ye it is myngled with / as Haly sayth. The.ij.is / one shulde chose lyght ayer: For darke aier maketh a man heuye and dulle spirited: for suche aier myngleth it selfe with the humours in mans body / and so trubled runneth to the harte: wherby of it and of the humours / grosse and troublous spiritis ben engendred / whiche make one lumpyshe & slowe. Therfore there is nothinge maketh a mā more iocunde and lesse heuye / than to walke in a clere aier / or to ryse yerly. The.iij.is / that we ought to eschewe infected aier / ye is where slaughter of people hath bene. For cōmonly in those places where as great slaughter of pepple hath bene / and in places nere to / foloweth great pestilence: for whan we drawe in the infecte aier / hit enfecteth the spiritis in our bodye. The.iiij.is / we shulde eschewe gunges / synkes / gutters / chanels / stinkynge ditches / and all other perticuler places infected with carreine / & placis where deed carkeses or deed folkes bones are caste / and places where hempe and flacce is wattered. For aier so enfected enfecteth the spiritis of our body / and specially hurteth the brayne. And therfore Auicen saythe / that as longe as the aier is temperate and clere / and no substance contrarye to mans nature myngled there with / hit causeth and conserueth mans helthe. And whan hit is changed / it dothe contrarie to the operation therof: And for a more declaration of the forsaide thingis / witteth well / that aier in the regiment of

Haly. iii. regni in cō mēto ipsius cano. Dia pec ꝛc.

Auice. ii. i. doctrinu. cap. ii.

helth

helthe is necessarie. ij. wayes. Fyrst/ for the refre-
shynge of the harte. Secondly/ for the auoidyng
out of fumishe superfluites/ that trouble the spirite
and naturall heate. For lyke as we se by exterior
thynges/ the fier without fannynge of the aier is
schoked & quenched: so lyke wyse we may imagin
that the spiritis and naturall heate in man haue
nede to norishe conserue and attempre them. The
attēperāce of natural heate is caused by drawyng
of the aier/ and his purgynge is caused by expul-
synge of the aier. The fyrste is done by motion of
the attraction/ & the secōde by motion of expulsiō.
Therfore if we drawe in aier stynkyng & vnclene/
it corrupteth the natural heate and spirite. Ther-
fore the aier shulde be of good substance/ without
vapours and mistis. The aier shulde nat be trou-
blous & cloudy/ nor myxed with yll vapours. For
suche aier troubleth the humours/ and maketh a
man heuy and sadde/ as is afore sayde. The open
aier wolde be chosen/ and nat betwene walles or
houses: and truly to speake the shutte aier shulde
be eschewed. Yet neuer the lesse in tyme of pesty-
lence/ whan the aier chancethe to be enfected/ the
shutte aier is to be chosen. Therfore at suche sea-
sons/ hit is good for vs to abyde within our hou-
ses/ and to kepe our wyndowes fast shutte/ lest the
putrified aier enter in: But elles the open aier is
beste. Farther in the regiment of helthe/ the aier
shulde be eschewed/ whiche is myxed with va-
pours of lakes/ and depe pittis conteinynge styn-
kynge waters: and of certeyne herbes/ as cole
worteis/

wortes/homlockes/and suche lyke: and of trees/ as fygge trees & walnutte trees. Farther the aier is to be chosen/ wherin the wynde blowethe from highe or egall gronde. And also we ought to take good heed/ that the aier excede nat in any of his fyrste qualiteis/that is in heate/colde/moystute/ and droughte/ whiche if hit chance/ hit muste be tempered by craft as moche as is possible. These thynges Auicen teacheth. ii. primi. doct. ii. de diuersis.

Si tibi serotina noceat potatio Vina/
Hora matutina rebibas/ et erit medicina.

This texte teacheth one doctrine/whiche is/if a mã be diseased by drykynge of wyne ouer nyght/ He muste on the morowe a freshe drynke wyne agayne. For either drynkynge of wyne ouer nyght causeth dronkenes/thyrst in the mornynge/ or inflamation of the body. If hit inflame the bodye/ than hit is ryghte vnholsome agayne in the mornynge to drinke wyne a freshe/for that were to lay fyre to fire: But if one happe to be dronke & there with parbrake a lyttell: than hit were holsome to drynke wyne agayne a freshe in the mornynge. For the drynkynge of wyne agayne/ than dothe lyghtly cause one to vomite/ wherby the stomake is clensed: For by that clensynge/ the hurt of drõkennes and parbrakynge gothe lyghtly awaye. And therfore Hippocrates counsayleth to be dronken ones a moneth: that of the dronkennes may come vomite: whiche thynge preserueth vs from yll diseases of longe continuance. If drynkynge of wyne ouer cue hurte one/and that by reason he

is

is nat accustomed to drynke wyne: than he maye drinke wyne in the morynge/to accustome hym: and so the drinkynge of wyne shal lesse hurt hym. For as Hippocrates sayth/of a customable thyng cometh lesse grefe. But in case that thyrstynes in the morynge folowetheon drynkynge of wyne ouer eue: than to drynke water in the morynge/ shulde coole his thirst better. For as moche as we haue spoken of hurte commynge by drynkynke of wyne: witteth well/ that a pysone hauynge a feble brayne/ and eke of what so euer other condicion he be/he oughte moste circumspectly to beware of dronkennes. For ofte dronkēnes/as Auicen saith: causeth.vj.inconueniences. Of whom the fyrste is corruption of the lyuers cōplection. For wyne excessiuely taken/comynge to the lyuer/ resolueth the heate therof: wherby the lyuer loseth his naturall generation of bludde: and in stede of blud/ engendreth wattrishenes/ causynge the dropsye/ or hit cutteth the lyuer or the humours therof/ wherby lepre or wodnes is engendred. The.ij.is/ corruption of the braynes complection/throughe thycke and continuall assendynge of fumes of the wyne therto/disposynge the hotte brayne to wodnes and frenesye: & the colde to the fallynge yuel/ forgetfulnes/ and palsey. The.iij.is weakes of the senowes. For we se that these dronkerdes/as well in youth as in age haue the palsey in ꝑ heed/ & other theyr mēbres. The.iiij.is diseases of the senowes/ as the crampe & palsey. For superfluous drynkynge of wyne/oftymes tourneth to vineger

Hipp.ii.aphorismo. Ex multo cēpore ꝛc.

Auic.iii.f.ca.de regimine de aque & vini.

Sixe inconueniences engendred of dronkennes.

in the stomake / whiche hourtethe the senowes. Also often tymes / for faute of digestion / hit tourneth in to vndigested wattrishenes / whiche molifieth the senowes. And often tymes it enduceth grosse humours to the senowes / wherby they be stretched out / or drawen to gether. The.v.is the palsey / through humidites of the brayne / encreased by the wyne: so ý they stoppe holly the wayes of the lykely spiritis / procedynge from the brayne to the other membres. The.vj.is sodeyne dethe / for whyle the dronkerde snorethe or slepethe / his wynde pipes / through abundãce of wyne / or humidites therof engendred / are closed / wherby he is sodaynly strangled. And though the immoderate drynkynge of wyne causeth ý forsaid incõueniẽses: yet wyne moderatly taken / is holsome diuers wayes. And Auicẽ in ý afore allegate chap. reherseth.v.bonties of wyne moderatly dronke. The fyrste is / that hit easely conueyeth ý meate / that hit is myngled with / to al the mẽbres of the body / through the heate / subtillite / and hyd conuenient proprete therof. The.ij.is / hit digestethe fleume / and resolueth hit throughe the heate and subtilite of his substance / makynge hit apte to auoyde out / openynge the wayes / and cõforteynge nature to driue hit out. The.iij.is / hit auoydeth redde colour by brine / and by other insensible vacuations / as swette and suche lyke. And this is to be vnderstande of claret wyne / or whyte / that is feble of his nature / or alayde with water: or elles hit wolde encreace coler / by tourny nge it selfe in to

B. bonties of wyne moderatly dronke.

coler /

coler / and inflāmation of the lyuer. The.iiij.is / hit maketh melancoly / whiche is grosse and moueth slowely / caselye to slyde by hit proper pypes / from the liuer to the splene / and from the splene to the drymme of the stomake: and at last / with the dregges / to auoyde out of the body. And hit declineth or represseth the hurte of melācoly / through contrariousnes of complection / and maner of substance / in the effectis therof. For melancoly engendreth heuynes / feintnes of harte / & courtousnes: But wyne engendreth ioye / boldnes / stoutnes of stomake and liberalite. The.v.is / hit resoluethe all causes of werynes / outcepte it be myxt with some other heate. For wyne reuiueth the resolute spiritis agayne abundantly / and comforteth the naturall vertue / and taketh awaye or diminisheth the humidites lefte in the musculs / senowes of the harte / or in the joynts. And if the body dryed by werynes / nedeth moystynge / wyne moystethe hit quickely / so it be alaide with water. Farther more besides these wyne hath many other good propretees. For aboue all other thyges wyne is a swete and a sodaine nourisher: hit comforteth the heate and naturall spirite / and heteth all the bodye / hit clereth the wytte / appeseth anger / purteth away heuynes / and sterreth to bodily lust. And no dryke digesteth rawe humours so well. And wyne maketh one manlye bothe in stomake and body. And they that drynke no wyne are nothyng in regarde of theyr equals that drynke wyne / neyther in stomake nor corage.

propreties of melancoly and of wyne.

Signiſt et humiores melius vinum meliores.
Si fuerit nigrum / corpus reddit tibi pigrum.
Vinum ſit clarumq; / vetus / ſubtile maturum.
Ac bene limpbatum ſaltens moderamine ſumptum.

This texte declarethe one doctrine of wyne: and that is / the better wyne is / the better humours it engēdreth. The cause is / for blacke wyne is more grosse and erthie than other: therfore the ſpiritis therof engendred be groſſe: Like as hit is proued by Gal. ſayenge before. Groſſe ſpiritis make the body heuy or slowe. And farther ther are put. iij. doctrines touchynge election of wyne. The firſte is / the wyne ought to be clere. For ſuche wyne by reason that hit is ſubtile / engendreth ſubtile and clere ſpiritis. The. ij. is / hit ought to be olde and nat newe. For newe wyne or must doth ſoner ouercome ones brayne / and make one haue the laſke / than other of the parell: hit engēdreth the colike / and other accidentis / that ſhall be declared after / whan we come to / Impedit Urinam. For ye ſhulde nat vnderſtande / that wyne ought to be to olde. For ſuche wyne / as Auicē ſaith / is as a medicine / and nat as drynke. For ſuche wyne dothe rather alter a temperate body to heate and drought / thā nouriſhe it: hit is of ſmall norishemēt. For whan hit is ſo very olde / hit receyueth agayne hit fyrſte naturall verdure and ſharpenes / and is than all firye: wherfore the aggregatour / in the chap. de Vite / by authorite of Galen writethe / that hit is hotte and drye in the. iij. degree. The. iij. is / that wyne oughte to be ſubtile. For ſubtile wyne ma-

iii. doctrines to chooſe wyne.

Auic. iii. f. ca. de regimine aque & Vini.

keth

keth the spiritis of mã subtile/ and grosse wynes grosse spiritis. The.iiij.is/ wyne shulde be rype/ and nat bert or eger/ orels hit wyll deprive man of all his naturall bacuations and good helthe/ as Galen sayth in the cõmẽt of the canon.iii.part.reg. acut. And therfore hit is hurtefull for them/ that wante euacuation by urine and all other their vpper mẽbres. Yet as Gal.in the same place saythe/ suche wyne stypticall/ is holsome for diseases that chance in the guttes. Yet as Galen saythe there/ the stypticalnes of the wyne wolde be put awaye by moche myngynge of water. The.v.is/ that wyne shuld be alayde with water: For therby the fumosite of the wyne is put away: and so ouercõmeth the brayne lesse. This is treuth/ if the wyne be subtile/ but if hit be grosse/ hit ouercometh the brayne the sooner: for therby it is subtiled & made more fumyshe. And of this wyne Auicen vnderstode whan he saide/ that wyne alaide with water doth soner ouer come the brayne than pure wyne. The.vi.is/ wyne shulde be sprinkelynge/ whã one tastethe hit: and this is one of the condicions of good wyne/ before saide. The.vij.is/ taken of the drynkers condicion/ and nat of the wyne: that is/ we must drynke wyne tẽperately: For wyne temperatly taken/ sharpeth the wytte/ and engẽdreth all the holsome thynges before declared. By all these.thynges here expressed we maye conclude/ that wyne moste to be chosen and best in the regiment of helth is meane wyne/ egall betwene olde and newe/ clere/ some what redde/ of good odour

Auic. iii.f. ca.de regimine aque et vini.

and flauour/of egall fauour/that is neither eger/
sharpe/nor swete: whiche is nat gresse/nor to mo-
che subtile: and eke that hit be nat to stronge nor
to weake: and that hit growe nat on stony & hylly
grounde/nor on simble plaine & earable grounde/
but on highe grounde/lyenge open towarde the
southe/in a countrey nat to hotte nor to colde. And
these thyngs are partly gathered out of Gal.iij.j.
the place afore allegate. Touchynge the regimēt
of wyne/cōcernyng the ages/the rules that Auic-
cen putteth in ỳ aboue allegate place/are to be no-
ted. The first is/to gyue children wyne to dryke/
is as one layde fire to fire of drie wodde. For chyl-
dren be tender and soone enflamed/throughe tha-
bundāce of theyr naturall heate/& their senowes
and brayne be weake & feble. Wherfore wyne hur-
teth them many wayes. First by quicke inflāma-
tion/by strykynge of the brayne/by lyghtly per-
cynge of the senowes/and abundant fumosite.
Therfore whan one gyuethe wyne to chyldren to
drynke/the flamynge heate of the wyne is added
to ỳ flamynge heate of chyldrē bodies/whiche is
of small resistence/as drie stycke/reedes/or towe
is agaynst the fire. The.ij.rule is/that one gyue
an olde man as moche wyne to drynke as he can
beare without hurt/that is/as moche as his na-
turall and due appetite desireth. For lyke as olde
bootis and buskyns that be drye and wrynkeled/
are made soupull and playne with oyle/lyke wyse
ben the bodies of olde folkes by drinkynge of cho-
sen wyne/as wyne of Beuuois. Auncient folkes
are

are colde/and wyne heateth/their spirite is hetty/
and they be fulle of melancolye: but wynes ma
keth them mery/and repressetb melãcolyes: and
cõmonly olde folkes slepe yll/but wyne maketh
them to slepe well. They be prone to opilations/
but wyne openeth and letteth them. And so/lyke
as wyne to chyldren is moste contrarie/so for olde
folkes hit is most holsome. The.iii.is/that yõge
folkes drynke wyne temperatly/temperately is/
touchynge measurable quantite/and conuenient
alayenge with water. And al though yõge folkes
are as hotte as chyldren/yet they haue their mẽ
bres more sounde/the senowes and brayne more
stronge/wherby they may the stronglyer resiste
the hurte of wyne drynkynge. There folowe ma
ny good thinges of drynkynge wyne sobrely/that
is to saye/the voidynge of coler/the quickenynge
of the corporall myght and wytte/and the abun
dance of subtile spiritis.

Non sit acetosa ceruisia/sed bene clara/
De Vasidis cocta granis satis ac Veterata.

This texte declareth.v.thynges to chose good ale
by. First that hit be nat sower/for that hurteth
the stomake. A sower thynge/as Auicen sayth in
many places/hurteth the senowes/for ỳ stomake
is a mẽbre full of senowes/and that is touchynge
the brynke. The.ij.is that ale muste be clere: for
troubled ale is a stopper/and hurtethe them ouer
mochе that haue the stone/hit fattethe and enfla
tethe and maketh one shorte wynded/and engen
dreth mochе fleme. The.iij.is/ale shuld be made

of good corne nat corrupte / that is to saye of the best barly / wheate or oots: for the better ÿ corne is / the better is the humour therof engendred. The.iiij. is / that ale oughte to be well sodde: for it is the better digested / and more amiably receiued of nature: and the incōueniētis therof growyng / are the better borne. For ale nat well sodde engendreth vētosites in the bealy / gnawynge / inflasiō / and colike. The. v. is / ale oughte to be stale ⁊ well purged / and nat ouer newe. For newe ale engendreth the same hurte that ale doth that is nat wel sodde: and there with moost easilye causeth the strayne colion.

60. De qua potatur / stomacus non inde grauetur.

Here is taught one lesson touchynge ÿ vse of ale. That we must drinke it moderatly / so that the stomake be nat hurte therby / nor drōkennes caused. For hit is worse to be dronke of ale than of wyne / and lōger dureth: the fumes and vapours of ale that ascende to the heed are grosse / wherfore they be nat so resoluable / as they that be mōted vp by wyne. Where vpon it is to be noted / that in the begynnynge of dyner or soupper / hit is holsomer to drynke ale before wyne: the cause is / for at ÿ begynnyng of our repast or dyner / the body is hungrye: so ÿ stomake before we began to eate meate was hungrye / and so drewe superfluites from the mēbres. Therfore if we begynne with wyne / for that nature greatly desirethe hit / for the great norishemēt therof: the supfluites / to gether with ÿ wyne drawen of the stomake / are drawen to the

parties

parties of the bodye: but nature so desiroussly drawetb nat ale. Lyke wyse ale washeth ý humours hãgynge about the brymme of the stomake. And for this cause phisitions counsaile/that whan one is moste hungrye he shulde fyrste assay to vomite or he eate any meate/that those supfluites drawẽ to gether of the hungrye stomake/may be voided out/leste they be myngled with the meate. Lyke wyse he that feareth to be thyrsty by superfluous drinkynge of water/shulde drinke ale: For it quẽcheth vnnaturall thyrste.

Temporibus veris modicum prandere iuberis.
Sed calor estatis dapibus nocet immoderatis.
Autumni fructus caueas. ne sint tibi luctus.
De mensa sume quantum vis tempore brume.

Here is determined what quãtite of meate shuld be eaten/after the diuersite of the.iiij.seasons of ý yere/whiche are ver or springe tyme/sommer/autumne/and wynter. He saythe that in the tyme of ver/we must eate littell meate. The same wylleth Auicen/& sheweth the reason why/bicause/saythe he/in wynter mans body is nat greatly gyuen to labour and exercise/through prohibution of resolutiõ/rawe humours are encreased/and specially fleumatike: whiche after the ꝓportion of the season/thã specially be engendred: whiche humours by reason of colde/are enclosed in the bodye. But whã ver or spryngetyme cometh/it causeth these rawe humours/gethered to gether/to melte and sprede throughe all the body: wherfore nature is than greatelys occupied in digestynge of them.

Diete after the.iiij. seasons of the yere.

Auicẽ. ii. l. doct. ii. ca. vi. ꝓ. iii. l. doct. v. de reg. tẽpm cum recti auris.

Therfore in ver season / if one eate moche meate / hit letteth nature to digeste suche fleumatike humours / and shulde be diuerted an other way: for by these humours and great quãtite of meate nature shuld be ouer pressed. And so suche humours shulde remayne in the body vndigested: and runnynge to some membre / shulde cause some disease there. And therfore we oughte to take good hede / that we eate no greatte quantite of meate in ver. For diminishion of meate in this season / is a special preseruation from diseases reynynge in ver / as Auicen saythe. ij. j. the place before allegate. And this sayenge is of a trouthe / from the myddes to the ende of ver / and nat in the begynnyng: for the begynnynge of ver is lykened to wynter: wherfore than one maye norishe the body as well as in wynter. And this also may be vnderstande whan vere fynde the body full of humours / than meate is to be gyuen after the naturall heate and resolution / that is caused of the body: for than the cause is auoided: for whiche meate shuld be diminished. And the same willeth Hipp. j. aphorismorũ / where he saithe: Bealies in wynter and vere are mooste hotte / and slepe most longe. Therfore in those seasons / for the naturall heate is moche: therfore hit nedeth larger norishement. Secondly he saythe / that to eate to moche meate in somer is hurtefull: bycause than the vertue of digestion is feble: For the spiritis and naturall heate / whiche are the instumentes of corporall operation / are than ryght feble / sparcled / and resolute / throughe outwarde

heate /

heate / behemently drawyng them to the exterior partis: and contrary wyse / moche meate can nat be digested. And here is to be noted / that for the behemēt resolution of humidites / as well substā-ciall / as mutrymentall of the bodye / grosser and more meate in sōmer shulde be eaten / if the night digestiue coulde digeste so moche meate: but by-cause nature can nat digeste moche at ones / we muste eate a lyttell / and ofte: as Galen saythe in the cōmēt of this Canon / Et quibus semel aut bis ꝛc. In sōmer we must eate many tymes and lyttell: many tymes bicause the body hath nede through ofte dissolution: a lyttell / for defaute of digestion. And al though littell meate shulde be eaten in the sommer / yet one maye drynke moche: for than is greatter resolution and drought of the body: and the naturall heate of the bodye exceedeth the moy-sture therof: and man is more thyrsty than / than other tymes. But yet than one oughte to drynke lesse wyne / specially if hit be pure / for suche wyne soone enflameth / and causeth the naturall heate / hatte by the ardent heate of sōmer / to burne / and therfore if we drynke wyne / we muste myngle hit with moche water: and we muste forbeare olde & stronge wyne. Thyrdly he sayth / that in Autūne we ought to beware of frutes / specially of ȳ same season / as grapis / peches / figgis / and suche like: or at leaste to eate but littell of them / for suche fru-tis engendre bludde / apte to putrifie / through the boylyng that they make in the body & humours: & specially if they be receyued in to an vnclene sto-

The reasō that one oughte to eate lytel meate in sommer.

To auoide eatynge of frutes in Autūne.

make/or a corrupt body/whiche for the most part chanceth in autumne. And so than/yll and fylthy diseases are engendred/as the pockes and other pestilent sickenesses. Yet for a farther knowlege of the regiment of meate and drynke in Autumne/ wytteth well/that in harvest/hunger and thyrste shulde be eschewed/& to eate moche meate at one meale: as Rasis.iij. Alm̃ sayth/cap. de reg. corporis secundum tps. The wyne also that is dronke in harvest/shulde be alayde with moche water/that hit may moyst the bodye/and cole the heate: but nat so superfluously alayde with water than/as in sõmer: nor to be than dronke so superfluouslye: for thã nature febled/is nat able to welde and digeste it: and to moche alayenge with water/wolde distroye naturall heate/& encreace vẽtosites: wherby ꝑ colike may be engẽdred. Fourthly he saithe/ ꝑ in wynter we maye eate as moche as we wyll/ that is to say/more thã in other seasons/after the mynde of Auicen in. iij.j.the place afore allegate. And Galen sayth/in the canon of the aphoris. Et quibus semel aut ꝛc. In wynter moche meate leiserly shulde be eaten. The reason is bycause the heate of our body in wynter is strongest/both by reason hit is conieled to gether/and fortified/by position of his contrarie/that is to say/the coldnes of the aier/enuironynge our bodies about. And this is verified in bygge bodies & fleshie/and nat in bare and feble: for on suche bodies coldenes of wynter enclined doth nat cõforte with heate/but feblethe them more: For in wynter as Hippocrates saith:

healies be hottest of nature and slepe moste longe. Hit foloweth / that the grosser norishementis and harder of digestion are holsomer in wynter than in other seasons / by cause the heate is stronger. But the wyne that we muste drynke than oughte to be ruddye as a rose / and nat white / and alayde with a lyttell water. Here is to be noted / that all though / through the strēgth of heate / and vertue of digestion in wynter / the grosse and strōge meatis are holsomer: yet bicause the seasons than are disposed to opilations and repletions / throughe verye moche fleme / hit were holsome than to vse meane meates / betwene heuy and lyghte / grosse & subtile / as kydde / veale / mutton / pikes / perche / and creuesses. And they that vse grosser meates / as beke / porke / venson / gottis flesche / & suche lyke / shulde eate but one meale a day: orels to vse meatis laxatiue / as persly / cressis / mustert / and suche lyke / and to vse great labour.

Salvia cum ruta faciunt tibi poculа tuta.
Adde rose florem minuit potenter amorem.

Here are put. ij. remedies agaynst yll drynke. The kyrst is sage / the leaues wherof put in to the drynke fordothe the hurte of hit / with it proprete / and also hit comforteth the senowes and brayne: whiche comforted / resiste the better the yl fumes / that of the yll drynke ascende there vnto. The. ij. is rue / whose leaues holle without any brusynge / shulde be put in to the drynke / for with hit heate & proprete / it fordoth the malice of the drynke. And howe good rue is agaynst poyson / hit hath bene

Herbes holsome to put in drynke.

declared before at / Allea nup / tulla ꝛc. And this text
sayth to the. ij. forsayde herbes / we may put the
rose flower. And this speciallye shulde be vnder-
stande of a red rose: for the swete smell & stipticals
nes therof / amendeth the malice of the drynke.

Nausea non poterit quemq; Vexare marina.
Aurea cum Vino mixtam si sumpserit illam.

A remedye for parbra-
kynge on the see.

Here is put a remedye to auoide parbrakynge or
spuynge / for suche as are nat accustomed to passe
the see. He that wyll passe the see / muste a fewe
dayes before he take shyppynge / myngle the see
water with his wyne. This is a remedye for the
ryche: but if hit be a poore man / than he muste
drynke see water / that he maye caselyer eschewe
spuynge. The reason herof is / bicause the see wa-
ter is salte: and so with his saltnes and stipticite /
that foloweth saltnes / it closeth the mouthe of the
stomake / and therby fordothe spuynge. And here
is to be noted / that as Auicen sayth / a trauayler
on the see / shulde nat moche go about to withstãde
or to forbeare parbrakynge or spuynge / at the be-
gynnynge / but to vomite / vntyll he thynke hym
selfe well purged: for that preserueth from many
diseases / and nat only preserueth / but also healeth
or alleuiateth greuous & great diseases / as lepre /
dropsye / palsey / coldnes and swellynge of the sto-
make. Thus sayth Auicen. iii. i. doct. ii. ca. ii. But
in case that the trauailer on the see spue so moche /
that he therby is ryght greatlye febled / he muste
than restrayne hit by eatynge frute skypticall and
sower / as ben vnrype frute / crabbes / sower poms

Auic. iii. i. de reg. iter agentis in mari.

garna-

garnades and suche lyke: wherwith the mouthe of the stomake is comforted / & humours expelled downe: and also the stomake therby comforted / driuethe away humours flowynge there vnto by tossinge of ỳ water. Oreis we may take musterte sede dryed by the fier / and drynke hit with wyne / or wormewode may be eaten or dronken / or a toste wette in redolent wyne is good to eate. And generallye tarte meates be good for trauaylers on the see / for they comforte the stomake / and prohibite vapours & fumes to ascēde to the heed / as herbes sodde in vineger / or in the ieuse of sower grapes.

Salvia / sal / Vinum / piper / allea / petrocilium.
70 Ex his fit salsa / nisi sit cōmipio falsa.

This texte teacheth vs to make a cōmon sauce if we lacke a better. And. v. thyngs goth to the makynge of this sauce. The first is sage. Wherwith we maye make sauce for a goose roste or sodde. For cōmonly a goose rosted or a pygge is stopped with sage / to drawe vp the humidites and clāmynes of them / and also bicause the flesshe shulde smell somewhat therof: yet after it is rosted / the sage shulde be cast away and nat eaten. Like wise of sage vplandysshe folke make a sauce to eate with a goose: for they stampe sage and garlyke to gether / that the sage maye abate some what of the garlykes sauour. The. ii. is salte with wyne: & this sauce is for rychye and noble men. For whan they wante mustert / or ver ieuse / they put wyne in a saucer / & myngle hit with a lyttell salte. The. iii. is peper / vplandysshe folkes sauce. For they myngle peper

To make a commons sauce.

with

with beanes and peasen. Lyke wyse of breadde tosted / with ale or wyne / & with peper they make a blacke sauce / as it were pappe / that is called peper / and that they caste vpon theyr meate flesshe and fysshe. The fourth is garlyke / where of the vplandishe people make a sauce: for they myngle softe chese and mylke / and stampe garlyke to gether / and so eate hit with their meate / whether it be roste or sodde / salte or fresshe / and with harde egges. The. v. is persiye: the leaues wherof stãped / with verieuse or white wine is made a grene sauce to eate with roste meate. And here is to be noted / that sauce or sauces vary after the seasons. For in hotte seasons / hit muste be made of colde thynges / or of stuffe of lyttell heate / and in colde seasons contrarye wyse. Therfore sommer sauce shulde be verieuse / or eysell / or vineger / the ieuse of lẽmons / or of pome garnades with rose water and surhe lyke. And other whyle in sauces made in sõmer / one may put a lyttell pellitorie & persiy / to attempre the coldenes of the forsayde thynges. But the mattier of cõpetent sauces in wynter are musterte / carloke / gynger / peper / cynomum / gelofers / garlyke / sage / myntes / pelitorie / & persiye: wyne water of flesshe / vineger nat to stronge / but verye nere to the nature of wyne: And in meane seasons / they shulde be mean / neither to hotte nor to colde. Secondlye sauces differ by reason of the meates for whyche they be made: for one meate wil haue one sauce / an other meate a nother sauce: as lordis cokes knowe. Sauce for mutton / veale

and

and kydde is grene sauce/ made in sōmer with vi
neger or ver ieuse/ with a fewe spices/ without
garlyke/ with persly/ white gynger/ ver ieuse/ and
tosted breadde with vineger. In wynter the same
sauces be made with many spices/ & a litteli quā
tite of garlyke/ and of the beste wyne/ and with a
litteli ver ieuse/ or with mustert. Sauce for rosted
befe is made with peper/ tosted breadde/ brothe of
flesshe and grapes. And the same sauce is good in
wynter to eate with porke. Also porke in sommer
maye be eaten with vineger and persly in the be
gynnynge of our repast. But in case/ the forsayde
meates be baked/ & specially befe & porke/ in wyn
ter/ than serue in a white oynion/ and a small quā
tite of swete spice beaten in pouder. But in sōmer
without oynions/ and with ver ieuse/ or els with a
fewe small oynions. But if the pastis be made of
more tender flesshe and lyght of digestion/ serue in
ther with no oynions: but in sōmer almon mylke
with ver ieuse/ and a lyttell blanche pouder: and
at the last ye may put therto/ an egge brokē with
ver ieuce. But in wynter in stede of ver ieuse take
wyne/ and more spice. With rosted rabbattis and
chekyns/ sauce made with cynomume/ crūmes of
breadde/ and with ver ieuse in sōmer is holsome/
and in winter with wyne. For rosted porke take of
the drypppynge/ tempered with good wyne and
oynions in winter: and in sommer take the grene
sauce aboue named. For rosted fesantes/ pigions/
and turtyls/ take none other sauce but salte. For
boylde capons and cockes take of the same brothe

Dyuers good sauces for sondry meates

with a lyttell blāche pouder. And precisely if they be boyled with sage / Isope / & persly / this is good sauce in wynter: and in sōmer / the brothe of the capon / and a lyttell vergis myngled to gether is a holsome sauce. For fatte capons & hēnes baked / serue in none other sauce / but a smalle quantite of blanche pouder: and at the ende the aboue named grene sauce in sōmer / and in wynter good wyne. But fishe the grosser it is / the harder of digestion / the more superfluous / and moyster of nature / the more hit nedeth hotte sauces and sharpe: and the same rule is lyke wyse true in all maner of flesche.

Si fore vis sanus ablue sepe manus
Lotio post mensam tibi confert munera bina
Mundificat palmas / & lumina reddat acuta.

Here are declared. ii. holsome thynges that come by wasshynge of our handes after meate. The fyrst is / the palme of our handes are mundified. The. ii. is / our syght is sharped there by / and that is specially by accidens / for the hādes be ꝑ instrumētis to clense the eies: and hit is ryght holsome for them to be mundified: wherof we haue before spoken at Lumina mane manus.

Panis non cassidus. nec sit nimis inueteratus.
Sed fermentatus / oculatus / sit bene coctus.
Modice salsus. frugibus validis sit electus.
Non comedas crustam / coleram quia gignit adustam.
Panis salsatus / fermentatus / bene coctus.
Purus sit sanus. qui non ita sit tibi vanus.

This texte toucheth. ii. thinges concernynge the choyce of breadde. The fyrste is heate. For bread ought

ought nat to be eaten hotte. Hotte bread is hurt-
full to mans nature: as Auicen saith. ii. ca. de pane.
Hotte bread is nat conuenient for mans nature:
and bread that cometh hotte from the ouen is vn-
holsome. The reasō is, bicause it stoppeth moche.
And agayne after he saith: Hotte bread throughe
hit heate causeth thyrstynes: and swymmeth by
reason of his vapourous humidite: & is of quicke
digestion, and of slowe discence. And all thoughe
hotte breadde in the regiment of heithe be vnhol-
some to eate, yet ý smell therof is ryght holsome,
hit relyueth one in a sownde: and hit is possible,
that some folkes maye lyue by the smelle of newe
breadde. The. ii. is, we ought nat to eate breadde
very stale, or mouldy: for suche breadde is vnhol-
some for the nourishement of mans nature: for it
driethe the body, and engendrethe melancoly hu-
mours: wheron hit folowethe, that bread shulde
nat be to newe nor to stale, but a day olde. Farther
the texte declarethe. v. proprietes of good breadde.
The first, hit muste be well leuende, as Gal. i. ali-
mentorum, ca. ii. sayth: The beste breadde for diges-
tion, is hit that is verye well leuende, and baked
in an ouen hatte with moderate fire. And agayne
in the same chap. he saythe: Unleuende bread is
holsome for no body. And after the mynde of Aui-
cen, Breadde made with littel leuen, nourishethe
moche, but the nourishement therof is a stopper,
outcepte they eate it, that labour moche. The. iij.
is, that bread ought to be light, for ther by is kno-
wen, that the clāmynes is goone. Yet neuer the
lesse

Eatyng of hotte bread

v. proprietes of good bread.

Auicen. ii. can. cap. de pane.

lesse this bread / after the mynde of Auicen / in the chap. and place before sayd / is a swefte entrer / and of lesse and worse nourishemēt / as bread is / made of moche branne. The. iij. is / that bread oughte to be well baked: for breadde yll baked is of yll digestion / and engendrethe grefe in the stomake. And Auicen in the forsaide canon and chap. saith: That the bread yll baked / norisheth very moche / but the norishement causeth opilations / outcepte they labour moche that eate it. And bread baken on a stone or in a panne is of the same fashion: for hit is neuer well baked with in. The. iiij. is / that bread oughte to be temperately salted. For bread ouer swete is a stopper / & ouer salte a dryer. But bread moderately salted norisheth beste / so it haue the other conditions. The. v. is / that it shulde be made of the beste grayne / that is to say / of ÿ beste wheate. More ouer the texte warnethe vs to beware of crustis eatynge: for they engendre adust coler / or melancolye humours / by reason they be burned and drie. And therfore great estates / whiche of nature be colerike / cause the crustis aboue and benethe to be chypped awaye. Wherfore the pithe or the crūme shulde be chosen / whiche is of more and swyster noryshemēt than the cruste. Yet nat withstandynge crustis are holsome for them that be holle / and haue theyr stomake moyst / and desire to be leane / but they muste eate them after they haue dyned. For they enforce the meate to discende / and cōforte the mouthe of the stomake. Farther / in the. ij. and laste verses is mencioned /

that

that good bread ought to haue these.v.cõditions/ that is/ ý hit be salted/leuende/well baked/made of good corne/that is/that ý corne be pure/ reapt/ gethered/ shekte/ and housed in due season. And these conditions Auicen remẽbreth in the forsayde place/sayenge: Hit behoueth that bread be pure/ salted/ leuende/ well baked/ and a day olde. And here is to be noted/that if one desire to norishe his bodye/ he muste haue his breadde made of pure flower/ the branne clene taken out: if one wyll be leaner/ leaue some branne therin. For branne norishethe but lyttell/and vnlosethe the bealye/ and flower dothe contrarye wise.

80. Est caro porcina sine Vino peior ouina.
Si tribuis Vina/ tunc est cibus medicina.

Here in this texte porke is compared to mutton. If porke be eaté without wyne it is lesse holsome than mutton/ but porke eaten with wyne/nourishethe beste/ and it is medicinable: for hit moysteth moche. And is to be vnderstande specially of rosted pygges/and braune well dyghte. And here is to be noted/ that porke/ salted/ or dryed in the smoke/suche as men of the coũtrey vse/ called bakon/ are in no maner wyse so holsome as mutton/ whether hit be eaten with wyne or no: but hit is vnderstande by rosted porke/ or pigge/or braune/ as is before sayde.

Ista porcorum bona sunt/ mala sunt reliquorum.

This texte saythe/ that hogge tripes/ be better than of other beastis. The reason is/ by cause we eate fewe entrayles/outceptethey be full of blud/

and of verye fatte beastis / as hogges be. Nowe only hoggis bludde / through the complexion / and similitude of complexion with mans nature / is bludde / of whiche the boweis be fylled. And lyke wyse hoggis be soner fatte / than any other bestis. Therfore we eate rather the tripes & chitterlyges of an hogge than of other bestis.

Impedit Vrinam mustum / soluit cito Ventrem.
Epatis infrayim splenis / generat sapidemqz.

This texte openeth. v. incõueniẽces / that growe by drynkynge of newe wyne or muste. The furste is / that muste letteth the vrine: and this may be vnderstande. ij. wayes. Fyrste / for grosse muste / throughe his grosnes / myxed with the dregges / stoppethe the lyuer and the raynes / so that the vrine can nat easely haue hit course. Secondly / hit lettethe the vrine of hit due course / as some reynnyshe muste doth / and certeyne other subtile wynes lyke wyse: For there is some reynnyshe must / that whose lyes are mordicãt or bytynge: & while hit runneth in to the bladder the erthye lyes byte and pricke the bladder: and cõstrayne one to pisse contrarie to the due order and maner that he was wonte to do. The. ij. is / hit losethe the bealye / by reason that hit scoureth the entrayles / & through the sharpnes of hit lyes / hit pricketh the guttis to voide out the ordeurs: fyrste / through mordicatenes of the lyes. Secondly through vẽtosite / whiche suche wyne causethe. Thyrdlye / by reason hit maketh ẏ guttis slyppry / by way of vndigestiblenes / and greese of the stomake / wherfore the sto-

make

make leuseth / and openethe the wayes that were shutte. The.iij.is / that muste hurtethe the good cōplection of the lyuer: For hit stoppeth the lyuer through moche mynglynge of hit lyes: and causeth disease in the lyuer called dissenteria / through swellynge / wherby ȳ lyuer is febled. Thus sayth Auicen .iii.i.ca.de reg.aque & Vini. And thus it engēdrethe an yll colour / and yll diseases of the lyuer / that is to say spices of ȳ dropsy. The.iiij.is / that muste hurtethe the splene and disposition therof / throughe the same cause that hit dothe the lyuer: for hit stoppeth the splene: and so causethe it to be harde. The.v.is / that must engēdreth the stone: and specially that is in the reines: whiche is ruddy / and lyghtly krangyble / by reason of opilation / that hit causeth by hit grosse substance. And this is certeyne if the muste be of very swete wynes / whose lyes be nothynge bytynge or sharpe. For muste / that hath sharpe & bytynge lyes / preseruetth a man from the stone: for hit makethe one to pysse often: as some reinysche must / that causethe sande or grauel to be sene in the brine: ofte prouokynge one to make water: whiche ofte makynge of water / wassheth away the small grauell / that cleueth to a mans raynes / and so auoydeth hit.

Potus aque sumptus / sit edenti Vasoe nocuus.
Infrigidat stomachum. cibum nititur fore crudum.

Here are declared.ij.hurtes / that come by drynkynge of water. The fyrste is / that drynkynge of water hurtetth ones stomake that eateth: by reason that water cooleth and leusethe the stomake: and

hurtis that comme by drynkynge of water.

and specially hit distroyeth the appetite. The.iij. is / that drynkynge of water with meate lettethe digestiō / for it maketh ý meate receiued rawyshe.

Auic. iii. i. ca. de reg. eius / quod comeditur.

After the mynde of Auicen / sayenge: For after meate / moche water shulde nat be dronken: For hit deuideth the stomake and the meate / and causeth hit to swymme in the stomake. And he saith:

Auic ca. de regi. aque et Vini.

And whan nature dothe digeste meate / and that sufficient quātite of water be myngled therwith / than after that / if we drynke more water / hit letteth very moche the digestion that was begonne.

Auicen. ii. can. tract. i. cap. iiii.

And agayne Auicen saythe: that drynkynge of water shulde be eschewed / outcepte hit be to helpe the meate downe / whan hit stycketh or discendeth slowelye. But with meate water shulde neuer be takē or vsed. Auerrois in his cōment sheweth the reason / whan we receyue water vpon meate / hit maketh the stomake colde or it be through hotte: and maketh the meate rawyshe: and eke causeth the meate to swym in the stomake: and hit is the cause: that the meate stycketh nat fast there as it shulde digest / as hit cōueniently shulde. The operation of the stomake is / to make a good myxion of thynges receyued there in / and to digest them well. That done there foloweth an ordinarie / and a naturall seperation of pure & vnpure thynges. And as a greatte quantite of water put in a potte slakethe the sythynge of the meate therin: so lyke wyse hit chanceth in the stomake / by drynkynge of moche water: But to drynke a lyttell quantite of colde water / with our meate / before it descende

downe

downe in to the stomake / is nat forbydden but allowable / specially if we be very thyrsty: for a litte quātite of colde wat / take after ȳ forsayde maner / easethe the stomake and quenchethe thyrste. The coldnes of the water enforcethe the heate of man to descēde to the very bottum of the stomake / and so fortifieth the digestion therof. Thus saith Auicē in the aboue allegate placis. But witteth well / that though water be more cōuenient to quenche thyrste than wyne: yet wyne for a mans helthe is more holsome than water. And though water vniuersally quenche thyrste better than wyne / bycause hit is colde and moyst / yet to make naturall and good cōmixion of meates / and to cōucie them to the extreme partis of mans body / wyne is better thā water. For wyne through his subtile substāce and operation / myngleth it selfe better with the meate / than water doth: and nature delyteth more in wyne than in water: therfore the mēbres drawe wyne more sooner vnto them / mynglynge hit with the meate. This mixynge in this maner is as a boylynge or sethyng of thynges to gether: whiche is greatly holpe by the heate of the wyne: but water with hit coldnes / letteth hit. So than it appereth / that wyne in mynglynge with meate and delatynge of the same / is better than water. For wyne / by reason of hit subtilite of substance / and vertuous heate is a marueylous percer. And so by consequens wine delateth or spreadeth more thā water / wherin is no vertuous heate / nor substance of ayre nor fire: the water letteth ȳ passage

therof. Farther / water is nat so holsome drynke as wyne: for water hynderethe the norishement of the bodye: by reason hit nourysshethe verye lyttell or nothynge at all: So that the more wattrysshe that meate is / the lesse hit norisheth. Therfore hit is very holsome to drynke wyne with our meate: for hit doth nat hynder norishement / but greatlye forderth hit: for wyne is a speciall norishemēt and restoratiue / and norisheth swestely / as hit is afore sayd. Farther / ye shall vnderstande / that to dryke water with meate / is nat only hurtfull / but also in many other cases / whiche are declared of Auicen. Fyrste hit is vnholsome for a mā to dryke fastyng: for hit perceth in to the bodye by all the principall membres therof: mortifienge hit naturall heate. This is of trouthe / if one that is truely fastynge drinke hit. Yet for a dronken man / it is some tyme holsome: nor it hurteth hym nat / though he dryke hit fastynge: For a dronkerde fastynge is nat vtterlye fastynge / hys stomake is nat vacande / but some what remayneth of the other dayes ingurgynge. But in whose nitrosite / water dronke in ỳ mornynge doth mitigate: and the stomake / there with washed / & the vapours & fumes repressed / is disposed to receyue newe sustinance. The.ij. hurt is to drynke water after great labour & trauaile: and lyke wyse after the fleshely acte / betwene mā and woman: For than the poris of the bodye be verye open: wherby the water entrethe in to the bottum of the membres / mortifienge the natural heate. Whiche heate also after the fleshely acte is weaked.

Auic. iii. i. ca. de regimine aque & Vini.

weaked. The.iij.incōuenience is after baynyng/ specially/if one bayne hym fastynge: for than the cunditcs and wayes of the bodye be verye open: wherfore the water entrynge in hurteth/as is afore sayde. Of this drynkynge of water Auicen sayth: That of water dronke fastynge/after baynynge/and after carnall copulation/corruptynge of cōplection & dropsy is to be feared. Fourthly/it is hurtfull to drynke colde water to quēche feyned thyrst/in the nyght/as hit chanceth to surfetters and drōkerdes: For by drinkynge of colde water/ the resolution and digestion of salte humours are prohibited/whether it be of wyne or other sharpe thynges/causynge thyrste: & so sone after drynke thyrste commeth agayne/as stronglye as before. But in case the thyrste be so vehement/verynge & vnquietynge ouer moche/that neither coldenes of brethynge/nor washynge of the mouthe with colde water/can suffice/than let the thyrstie drynke colde water/out of a narowe mouthed vesselle or cuppe/or syppynge/that the water more slowlye maye come vnto the brymme of the stomake: for so hit shall beste quenche thyrste/and lesse therof shalbe dronke/and than it shall nat vtterly distroy digestion. Fyftelye/generallye/hit is yll for holle folkes to drynke moche colde water/for hit quencheth naturall heate/greueth the breast/marreth the appetite of the stomake/and is verye hurtfull to all the senowye mēbres. Yet neuer the lesse water temperatly colde some tyme per accidence/stereth one to haue an appetite/and maketh the sto-

Auice. Bl. quarti/fen ma. ii. ca. Vltimo.

make stronge / helpynge hit / openynge and clens
synge the wayes therof.

Sunt nutritiue mustum arnes Vituline.

Here the author saith that veale nourisheth very
moche. And this Auicen affirmeth / sayenge / that
meate that conserueth helth must be suche as the
flesshe is. For they are of lyke nature / & very apte
to be conuerted in to bludde: and specially kydde /
yonge suckynge calues / and yerelynge lammes.
And this veale Galen. iii. alimentorum / preysethe
highlye / sayenge / that veale of. vj. or. viij. wekes
olde rosted / is more holsome than mutton / hit is
soone digested / and norisheth very moche. And of
these flesshes we haue spoken before.

The beste Veale.

Sunt bona gallina / capo / turtur / sturna columba
Muscula vel merula phasianus / et higoneta.
9c perdix / frigellus / orex / tremulus / amarellus.

The beste foules to eate.

This texte sheweth what wylde foule are moste
holsome to eate / to nourysshe mans nature. The
nombre of them is. xiiij. The kyrste is an henne:
the whiche is verye holsome to eate. For Haly /
Auenzoart / and Melue say / that the beste flesshe of
pultry is an henne / that neuer layed / & of a cocke /
ꝑ neuer trad henne. For they without superfluite
are soone turned in to bludde: theyr proprete is to
tempre mans complexion: and theyr broth is the
beste medicine that can be for lepers. And Galen
sayth / that flesshe of yonge pullettes / augmēteth
intellection / hit cleareth the voyce / and encreaceth
the sede of generation. The. ij. is a capon / whose
flesshe consilator / in his. lxviij. question / nombreth

Galen. ii. san. ca. de gallinis & gallo.

amonge

amonge the mooste holsome fleshes. And these fleshes / and lyke wyse the other afore sayde / the stomake of hit proprete / doth digest. The.iij.is a turtyll / whiche also nourisheth well / and engen-
h good blud. The flesche wherof Auicen high- Auicen.ii.
preysethe / sayenge: There is no foules flesche can.ca.de
er thā a turtyls or a hennes / nor subtiler. But cane.
they are nat so nourysshynge as the pertriche.
e.iiij.after the opiniō of some is a stare. This
de shulde be eatē yonge. Some other call this
le Starna: whiche Rasis.iij. Alm̄ preisethe a-
e al other foules / sayenge: A sterlyngis flesche
lyghtest of all other foules / & holsome for them
that wyll kepe a sklender diete: and by this maye
be vnderstande a greatter foule / as a grey goose /
the flesche wherof / is ryght cōmendable / specially
yonge. And on this wise Almans. vnderstandeth /
preferrynge this flesche before other. Orels by a
stare may be vnderstāde / certeine small ptriches:
wherof Moyses semeth to vnderstande / sayenge
to the Jewes: Lyke wyse stares are vnholsome
for our kynge / for they cōstreyne and indurate the
bealye. And this proprete some ascribe vnto per-
triches. For theyr flesche bynde the bealy / as wit-
nessethe Rasis.iij. Alm̄. The.v.is a doue / whose
flesche is colerike. Whiche / as Rasis sayth / is exces-
dynge hotte: the whiche engēdreth blud feruētly
hotte / and lyghtly engēdreth the ague. And ther-
fore pigions be better baked with sower grapis /
than rosted. For by the sower grapes / the heate
engendred in the bludde is alayde. And the best to

make stronge / helpynge hit / openynge and clen-
synge the wayes therof.

Sunt nutritiue mustum arnes Vituline.

Here the author saith that veale nourisheth very
moche. And this Auicen affirmeth / sayenge / that
meate that conserueth helth must be suche as the
flesshe is. For they are of lyke nature / & very apte
to be conuerted in to bludde: and specially kydde/
yonge suckynge calues / and yerelynge lammes.
And this veale Galen. iii. alimentorum / preysethe
highlye / sayenge / that veale of. vj. or. viij. wekes
olde rosted / is more holsome than mutton / hit is
soone digested / and norisheth very moche. And of
these flesshes we haue spoken before.

The beste Veale.

Sunt bona gallina / capo / turtur / sturna columba
Muscula vel merula phasianus / et hygoneta.
9° Perdix / frigellus / orex / tremulus / amarellus.

The beste foules to eate.

This texte sheweth what wylde foule are moste
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Auenzoart / and Mesue say / that the beste flesshe of
pultry is an henne / that neuer layed / & of a cocke/
ỳ neuer trad henne. For they without superfluite
are soone turned in to bludde: theyr proprete is to
temprye mans complexion: and theyr broth is the
beste medicine that can be for lepers. And Galen
sayth / that flesshe of yonge pullettes / augmēteth
intellection / hit clereth the voyce / and encreaceth
the sede of generation. The. ij. is a capon / whose
flesshe consilator / in his. lxviij. question / nombreth

Galen. ii. can. ca. de gallinis & gallo.

amonge

amonge the mooste holsome flesshes. And these flesshes / and lyke wyse the other afore sayde / the stomake of hit propzete / doth digest. The.iij.is a turtyll / whiche also nourisheth well / and engendzeth good blud. The flesshe wherof Auicen highlye prezysethe / sayenge: There is no foules flesshe better thã a turtyls oz a hennes / noz subtiler. But yet they are nat so nourysshynge as the pertriche. The.iiij.after the opiniõ of some is a stare. This byzde shulde be eatẽ yonge. Some other call this foule Starna: whiche Rasis.iij. Alm̃ prezysethe aboue al other foules / sayenge: A sterlyngis flesshe is lyghtest of all other foules / ⁊ holsome foz them that wyll kepe a sklender diete: and by this maye be vnderstande a greatter foule / as a grey goose / the flesshe wherof / is ryght cõmendable / specially yonge. And on this wise Almans. vnderstandeth / prefferynge this flesshe befoze other. Ozels by a stare may be vnderstãde / certeine small ptriches: wherof Moyses semeth to vnderstande / sayenge to the Jewes: Lyke wyse stares are vnholsome foz our kynge / foz they cõstreyne and indurate the bealye. And this propzete some ascribe vnto pertriches. Foz theyz flesshe bynde the bealy / as witnessethe Rasis.iij. Alm̃. The.v.is a doue / whose flesshe is colerike. Whiche / as Rasis sayth / is excedynge hotte: the whiche engẽdzeth blud feruẽtly hotte / and lyghtly engẽdzeth the ague. And therfoze pigions be better baked with sower grapis / than rosted. Foz by the sower grapes / the heate engendzed in the bludde is alayde. And the best to

Auicen.ii. can.ca.de cane.

eate be yonge pigions/redye to flie/for suche be of lyght digestion/and of better humour. ¶ for yōge pigions/nat able to flee/are superfluously hotte & moyst: wherby they engēdre grosse humours/ as Auicen sayth the.ij.canon/& chap.of pigions. But olde pigions and theyr flesche/for theyr ouer great heate/drought/and difficulte of digestion/ are to be eschewed. And lyke wyse olde turtyls. The.vj.is a quayle. Some doctours saye that a quayle is of light substance/and engendreth good bludde: and is very holsome for holle folkes. But after the mynde of Isaac/quayles are worse than any other wylde foule: nor they for nourishement nor digestion oughte to be preysed. For throughe eatynge of their flesche the crampe is to be feared. As Auicen sayth .ii.can.cap.de cotur. And he saythe the reason is in the substance of theyr flesche/that they engendre the crampe. And for this reason frenche mē bake & eate quayles with softe buttry chese. Yet by the quayle maye be vnderstāde an other byrde a lyttell more than the forsayd ptriche/ of the same colour/with redde feete and bylle/of a delicious sauour. And on this wise Basis.iij. Alm taketh a quayle/whā he preferreth ý flesche therof aboue the flesche of a stare/and all other foules. The.vij. is an osell: whiche lyke wyse shulde be eaten yonge. The.viij. is a phesande: whiche of all phisitians is nōbred for one of the best flesches. For the flesche of that foule is mooste holsome for mans nature: and it is meate for princis & great estates. Consiliator sayth/that the wylde fesante

is

is beste/both for helth and strength. And also peraueniture vniuersally/seinge ꝑ they are nere like vnto hēnes/and welnere of the same shappe. And they be drier of ayer and of fedynge/and larger of exercise. The.ix.is a wodcocke/the flesche of this byrde is specially holsome. The.x.is a pertriche: whose flesche as Auicen sayth/is subtile/& a great fatter/hit scoureth away the dropsye/comforteth the stomake/and augmenteth carnal lust. Yet neuer the lesse it is a bynder. And this flesche Galen preferreth aboue all other. And hit is sayde that customable eatynge of this flesche/comforteth the memorie. The.xi.is a ruddocke/called robyn red brest/she eatethe grapis/and fleethe swektly as a stare doth/but hit nourishethe better than a stare doth: and they haūte moche aboute the vines/& they be dronke by eatynge of grapes/and they be best in season to eate about al Halomas. The.xii. is orex/whiche as some say is a fesant henne/and as some saye a more henne: whether hit be a phesant henne or a more henne/the flesche is of good norishemēt. The.xiii.is a byrde called tremulus: whiche byrde cōmonly abydeth nere the see coste/lesse in quantite than a henne/in colour russet/hit criethe loude and fleethe swektelye/and whan hit plumeth vpon the erthe/the tayle waggeth styll/and therfore hit is called tremulus/and vpon the heed therof groweth lōge fethers. Hit is nat that byrde/ꝑ phesitions call a wagge tayle. The.xiiii. & last/is amarellus: whiche also is a water foule/lyke vnto a ducke/but hit is lesse. And to speake

Auicen. ii. c in. ca. de cubigine.
Gale. iii. alimētorū. cap. ꝑ viii. et. ꝑ viii. de ingenio cap. ii.

gene

generally/amōge foules to eate/they be best preyſed/that be ſwyfter in flight. And as the fleſhe of the forſaide foules are of a cōmēdable norishemēt/ and of easye digestion: so lyke wyse the fleſhe of some foules is of a discōmendable nourishement/ harde to digest/and of vnegall cōplection/as the fleſhe of geese/pecockes/and malardes/and vniuersally of al foules/that haue longe neckes/lōge bylles/and lyue vpō water. And the fleſhe of ſparowes/whiche are exceedinge hotte/& vntēperate/ ſterynge to bodily luſt. But touchynge election of foules fleſhe/ye ſhall vnderſtande/that theyr naturall norishynge muſt be cōſidered/that is whether they be reſtoratiue/lyght of digestion/lyght of ſubſtance/or of ſubtile operation: and ſo after theyr diuers proprietes to preyſe them. Wherfore Galen beholdynge the easye alteration & ſubtilte of pertriches fleſhe/preferreth them. But Rasis with Iſaac/cōſiderynge the ſubtilte and lightnes of the ſtare/preyſethe that beſte. Iſaac alſo after the diuers intētions of wylde foules fleſhe/preyſeth diuers. Auicen commendethe turtyls fleſhe aboue other: either haupnge reſpecte to the proprete/wherby it ſtrengtheth and comforteth mās vnderſtandynge: orels ý in the countre of Araby/ where Auicen was borne/turtyls are better than in other countreys. Farther wittethe well/that fleſhe of foules is more holſome/than of. iiij. legged beaſtis/for them that forſake labour/& gyue them to ſtudie and cōtemplation/for hit is ſooner digested: as Galen. iij. alimentorū ſaith: yet this

fleſhe

flesshe of foules is soner digested than of beastis/ & specially of ptriches/ whiche engendreth cleane and pure bludde: disposed to augmēt & to sharpe the operations of the brayne/ that is mās vnderstandynge/cogitation/and memorie.

Si pisces molles sunt / magno corpore tolle
Si pisces duri parui sunt plus Vakituri.

This texte openethe.ij. knowleges in choyce of fysshe. For either fysshe is harde or softe: if hit be softe/the elder the better. The reason is/ for softenes comethe of humidite: whiche in yonge fysshe is vndigested/and in olde is more digested: and so whan suche fysshes be yōge /they engendre fleme/ but whan they be olde they do nothyng so moche. And so appereth/that an olde yele is holsomer thā a yonge/as some say. But if suche fisshe be harde/ than it is holsomer yonge/that is/soner digested/ as pikes & perches be. For the hardnes resistethe digestion. This is the opinion of Auicen. ii. ca. de piscibus / sayenge: Of harde fysshes take the smallest: and of softe fysshes/ chose the greattest.

Lucius et parca / saxaulus / & albica / tenca.
Burnus / plagicia / cum carpa / gaubio / truca.

Here are reherseed.x.sortis of fisshes very holsome for mans body. The firste is a pike/called the tyranne of fisshes: For he nat only deuoureth fisshes of other kynde / but also of his owne. On whom these verses were made:

Lucius est piscis rex & tyrannus aquarum.
A quo non differt Lucius iste parum.

The fisshe of a pike is harde/and swyfte in swymmynge.

mÿge. The.ij.is a perche/ diriuied of this verbe parco/ parcis to forbeare or spare/ by a clene cõtrary sence/ for a perche spareth no fyshe/ but wondethe other fyshes with his fynnes on his backe: nor a pike dare nat venture vpon a perche: but as Albertus sayth/ in his boke of beastis nature/ there is a natural amite betwene the perche & the pike. For the pike hurt of an other fishe/ is healed with great difficulte. But whan he is hurte/ he gothe vnto the perche/ whiche seynge hym hurte/ touchethe and sokethe the wounde/ and so the pike is healed. And the perche is like wise an harde fishe. The.iij.is a see fyshe called a sole/ whiche is a speciall good fyshe. The.iiij.is a whytyng. The.v. is a tenche/ Whiche is a freshe water fyshe/ whose skynne is slyppery & slymely/ some what blacke: the meate therof is harde. Whan so euer we wyll dresse a pike/ a perche/ or a tenche/ we muste take the skyn away. The.vj.is gurnus/ whiche is a see fyshe. This fyshe is as greatte in quantite/ as halfe a mans myddel fynger/ the whiche is eaten with the heed and fynnes. The.vij. is a playce. The.viij.is a carpe/ a freshe water fyshe/ whiche is moche slyme: but greatte estates haue them soddde in wyne/ & so the slymynes is done away. The.ix. is a rochette/ a see fishe/ and is a fishe of harde meate & holsome. Some other textis haue gouio/ ÿ is a goien/ whiche is very holsome fyshe. The.x.is a troute/ whiche in eatyng is like samõ/ and yet it is no samon/ it is longe/ and nat grosse: it is taken in great ryuers/ and wyll suffre it selfe

to

to be rubbed and clawed / beynge in the water / & so it is taken / & therof pastis be made with spicis / and hit is a ryghte deynte fyshe. Touchynge the choyce of fyshe / ye shall fyrste vnderstande / that fyshe / compared with fleshe / is lesse nourishynge / lyghter of digestion / and the nourishement therof is full of fleumatike superfluites / colde / & moyst: and they be hardely digested / and abyde longe in the stomake. And by reason the stomake laboreth in digestynge of them / and other whyle they be corrupted in the stomake / they receyue a certeyne putrified qualite / and engendre thyrstynes. And surely the norishemēt of laudable fleshe is better than of fyshe. Secondly / witteth well / ꝑ see fyshe is better in regiment of helthe / than other of the same sorte takē in freshe water. For their noryshemét is nat so superfluous / and is more nere to the nature of fleshe. But bycause see fyshe are harder than other of the sorte taken in freshe water: therfore they be of more difficulte in digestion / of more and pure nourishement. Yet nat withstandynge / freshe water fyshe is holsomer for sycke folkes / by reason of theyr feble digestion. Thyrdelye note / that fyshe / as well of salte water as freshe / shulde be chosen / the whiche dressed are white / & nat clāmy / but brittyll / nat verye grosse / but subtile / nat of harde sauour but soute / that doth nat soone putrifie / of good colour / nat bredde in lakes or pondis / nor in fylthy placis / nor in water wherin groweth yll wedes. And they oughte nat to be to olde nor to yōge / that be swyfte of mouynge / & of smal

Cōditions of good fyshe.

clāmyshenes. And if it be see fyshe/ we must chose suche as is taken in ryuers a good waye from the see/ and hauynge the other forsayde conditions: And the more skaly that fishe is the better hit is: and hit is lyke wyse vnderstande by the fynnes. For many fynnes and skales/ betokē the purenes of the fyshes substance. Also amonge see fyshe/ ȳ beste be they that brede in the dippest water/ that ebbeth and floweth. And therfore/ the fyshe that is taken in the northe see/ that is more surgynge/ and more tempestious/ & more swykte in ebbynge and flowynge/ are better than the fyshe taken in the deed or the southe see. And ye shall lyke wyse vnderstande of freshe water fyshe: For fyshe bred in depe water/ is better thā other of the sorte bred in shalowe & vnnotable waters. And here by may be sufficiētly knowen/ whiche fyshe shulde be chosen/ and whiche nat. For beastiall fyshe/ as the see swyne/ dogge fyshe/ and dolphin/ are vnholsome in the regiment of helth. For they be harde of digestion/ and of supfluous humours. Nor in the meate of the forsayde fyshes/ the aboue nombred conditions appere nat/ as whitenes/ subtilite and suche other. And if those fyshes & suche lyke thāce to be eaten/ they shulde nat be sodde as soone as they be taken/ but shulde be kepte a fewe dayes after: tyll tyme the meate of them mollifie/ and waxe tender/ without corruptynge of theyr substance. And also the forsayde fyshes be better a lytell corned with salte than freshe/ or vtterly salte. And amonge all see fyshe/ the forsayde conditions

consy-

considered/ the rochet and gurnat seme to be most hollsome. For theyr meate and substance is moolte pure/ and than nexte a playce and a sole. But the meate of those is more clāmy/ lesse frangible/ lesse whyte/ more grosse/ & lesse subtile: nor the sauour or smel of them is nat so delicious/ and per chance the whityngeis more cōmendable thā the rochet. For hit is nat so grosse and clāmy/ as a playce and a sole/ and hit substance is frangible inoughe/ but the relesse/ smel/ colour/ purenes/ of substāce/ and mobilite cōsidered/ hit is nat so good as the rochet and gurnade: And lyke wyse ye shall vnderstāde of herryngе. And the fyshe called morua/ beynge yonge inoughe/ draweth nere the forsayde fyshes in goodnes/ so that hit haue the aboue sayde cōditions: yet hit is grosser and more clāmy/ than the forsayde fyshes. But salmon/ turbut/ and mackes rell/ be nat so good: for they be moche grosser/ more clāmy/ harder of digestion/ and fuller of superfluite. Therfore they be onely hollsome/ for laborers/ and yonge folkes of stronge complection: theyr clāmynes/ grossenes/ and coldnes/ maye be taken away with certaine sauces. Amonge freshe water fyshe/ the forsayde conditions cōsidered/ the perche and pike are the best/ so they be fatte: and nexte are the bendosies/ and than lopsters. And though the perche be more skaly than these afore sayde/ yet the meate therof is so whyte/ frāgible/ and subtile/ as the pike and carpe: and hit is ofte founde in pondes. And vniuersally/ the best freshe water fyshe of the same sorte/ is hit that is taken

in water stonye in the bottum / runnynge northe warde / depe / and labourynge moche / where into ronneth no vrdeurs of cites: and wherin no wedes growe. Creueces both of the see and ryuers / are moche nutratiue / and corrupte nat lyghtly in the stomake: but they be harde of digestion. Farther more note / that fresche fyshe moyste the body / and encreace mylke and sede of generation: & is verye holsome for colerike folkes. And after great trauaile or bigge labour / we shulde nat eate fishe / for than hit soone corrupteth in the stomake. And they that haue a weake stomake / or full of yll humours / ought to beware of eatynge fyshe. More ouer / grosse fyshe / corned with a lytell salte / is better than fresche fyshe. And fyshe of longe tyme saltynge is vnholsome. Also fyshe & flesche to gether shulde nat be eaten: nor fyshe and white meates: nor fyshe shulde nat be eaten after other meates. Also fyshe a lyttell salted / and in smalle quantite taken is holsome: hit stereth vp the appetite / and fortifieth hit / if one haue an appetite therto.

Eatyng of fyshe good & badde.

Vocibus anguille praue sunt si comedantur.
Qui phisicam non ignorant hec testificantur.
Caseus anguilla nimis obsunt si comedantur.
100. Vt tu sepe bibas. et rebibendo bibas.

The auctor sayth here / that the yele is an vnholsome fyshe / and specially hurtethe the voyce. And this he proueth by the sayenge of phisitians / and studentis of naturall philosophe. The reason is / an yele is a slympe fyshe / clāmy / and speciallye a slopper: and wantethe moche of the cōditions of

good

good fyshe before spoken. And this that is sayde by an yele / may be vnderstande of lampreys: all though lampreys be a lyttell hollsomer thã yeles / and lesse ieopardus / seynge they be nat so clãmye and grosse as yeles. And thoughe these fyshes be delicious in taste / yet they be verye perillous: for theyr generation in the water / is lyke generation of serpẽtes on the erthe. Wherfore it is to be doubted lest they be venomous: and therfore ẏ heedes and tayles / in whiche the venome is wonte to be / & lyke wyse the strynge within / shulde in no wyse be eaten. Also hit is good to plunge them alyue in good wyne / to take away theyr clãmynes / and let them lye styll therin tyll they be deed / and than let them be dyght with galentyne made of the beste spicis / as great estates cokes are wonte to do. Yet hit is good to parboyle them twyse before in wyne and water: and that brothe done awaye / to sythe them through / and to make galantyne for them / or elles to bake them / or frye them in grene sauce with stronge spicis / & a lyttell good wyne in wynter: in sommer to dresse them with a lytell wyne / vergis & vineger: but he that can forbeare these. ij. fyshes dothe beste. Farther the texte saythe / that chese and yeles hurte moche if they be eaten: and this is to be vnderstande if ye eate great quantite therof. The cause of chese / is before shewed at Persica poma ꝛc. And of yeles here nowe before. Hit folowth in the texte / that if those thynges be taken with ofte drinkynge of wyne / their hurtfulnes is amended: & this shulde nat be vnderstãde

of

of subtile and percyng wyne: nor of wyne that is gyuen in way of drinke cōductiue: for suche wine shulde nat be gyuen vpon meate/that engēdrethe yll humours/whan hit is eaten: nor before/nor after hit is digested: as Auicen saithe: For suche wyne enduceth great hurte: for hit causeth yl humours/engēdred of that drynke/to entre in to the extreme partis of the body: whiche perauenture were nat able to entre without helpe & leadyge of the wyne. But this is to be vnderstande of strōge wyne/nat greatly percynge/ofte and in smal quātite gyuen/to thentēt to myxe ȳ meate to gether: For suche wyne doth alay the malice of ȳ meate/cōforteth digestion/and directeth the flumatike colde humours: wherfore hit helpeth the digestiō of chese and yeles/that are of yll digestion.

Auic. iii. i. ca. de regimine aque & Vini.

Inter prandendum sit sepe parumqz bibendum.
Si sumas ouum/mollesit atqz nouum.

Here the auctor toucheth. ij. thinges. The firste is/that one at dyner and soupper shulde eate well and drinke ofte and a littell at ones. And nat to do as a brute beast doth/that eateth his fyl of meate and drinketh after warde: For the better ȳ drinke is myngled with the meate/the sooner the meate is mollified/and the more capace of digestion. And here is to be noted/that there is. iij. maner of drynkynges. The fyrste is that myngleth the meate to gether: the. ij. that delateth hit: the. iij. that quencheth thyrst. The fyrst that we spake of is to be vnderstande of drynke myngled with our meate/thoughe we be nat thyrstye. Thus we

oughte

oughte to drynke euen as we haue eaten a lyttell. For outcepte a better reason / I say we may nat abyde tyll the meales ende / nor tyll we be a thyrste. And this maner drynkyng is specially good / for them that fede on meate actuallye drye: as appeterthe by sicke folkes / that eate drye breadde. But drynkynge to quenche thyrste / for suche as be in good tempre / shulde be forborne tyll the meales ende: for than comethe the true thyrste / throughe the heate of the meate hotte and drye. Hit is nat verye reasonable that thyrste and hunger shulde assayle vs bothe to gether: for they are of cōtrary appetite. and this drynke shulde be gyuen after as the thyrst is more or lesse. Drinkynge delatiue is moste conuenient after the fyrst digestion regularlye / and a lyttell before we take other meate. And this maner of drynkynge is holsome / whan the meates before taken were grosse in substance: nor thus to drynke / we maye nat tarye tyll we be thyrsty. For this drinkynge prepareth ỳ stomake to receiue other meate: and causeth the meate digested to descende from the stomake to the lyuer: nor this drinkynge shulde nat be in great quātite: to thende hit may sone be digested. For before hit be digested / hit goth nat to the lyuer. And this is of trouthe / outcepte suche drynke delatiue were water / in whiche one muste nat tary tyll digestion before hit come to the lyuer. But regularly conuenient drynke delatiue or ymixtiue / oughte nat to be water / but wyne / orels ale / bere / syder / ytey / or suche lyke / than all whiche wyne is better. Se-

rondly wittethe well / that the grosser / dryer / and colder that meate is / the bygger the drynke par-myxtiue and delatiue shulde be. And contrarye wyse / the hotter / subtiler / and moyster that meate is / the weake the drÿke ymixtiue & delatiue shuld be. And the more subtile / hotte / and digestible the meate is / the weaker the drynke or wyne ought to be. Wherfore strōger wyne shulde be dronke with beke / than with chekyns / & we shulde drynke strō-ger wyne with fyshe than with flesshe. The. ij. doctrine is / that if we will eate an egge / hit must be rere rostedde and newe: the cause therof is be-fore shewed.

Pisaqz laudare decreuimus ac reprobare.
Pellibus ablatis sunt bona pisa satis.
Sunt inflatiua cum pellibus atqz noxiua.

105. Of pease.

This texte reherseth a notable thyng of peasen. That is ÿ they some way are preised / & some way dispreysed. They be lauded whan they be eaten / the huskes taken away / and discōmended / whan they be eaten with the huskes: for than they en-flate. And therfore it is nat artificial to eate them in the huskes / for the nature of that within & the huskes / disagree. The one labourethe to be losed and to go out: the other withstādeth / & byndeth / as Isaac saythe in dictis Vniuersalibus. Wherfore a hurlynge mouynge is cauled in the bodye / indu-cynge gnawynge and inflasion in the bealye. And peasen do nat this all onely / but also all pulse / as beanes / chiches / chestons / and suche lyke. And speciallye suche as haue moche huske / as beanes

and

and blacke ryce. Also the huske of them all norysheth worse than the pithe within. And here is to be noted / that there is a maner of whyte rounde peasen: wherof the codde is very small & thynne: & one may eate these peasen with the huske more surelye than other / all thoughe hit were better to hulle them. And albe it that the reason afore sayd is true touchynge al pulce / yet ye shall understāde / that the hulles of grene pulce is lesse / and lesse diuersite is betwene the huskes & the pithe within / and more easye to digeste: And therfore some saye they be more holsome for folkes in heithe: but hit is nat so: For grene pulce is of ryght great superfluite and corruptible substance / wherfore they be lesse holsomer for holle folkes. And note this for a treuthe / that drye pulce / the vtter huske taken away / are more holsome than grene: but grene are better than drie vnhulled. Farther ye shall understance / that the substance of all pulce / is inflatiue and harde of digestion: and their yll nourishemēt is vnholsome in the regiment of heithe: but the broth of them is holsome: For the brothe of them maketh the bealy laxatiue / and maketh one pisse / and vnstoppeth the veynes. Wherfore hit is holsome at suche tymes as folkes vse grosse and opilatiue meatis / as on fastynge dayes. For in this brothe or pottage conuenienely made / are nat the hurtes that be in the substāce: therin is no inflasion / nor difficulte of nourishement and digestion / nor the malice of norishemēt. This broth is made on this wyse. The ryce or peasen / muste be layde

in lythynge water: and therin a good whyle to be all to robbed with ones handes: and after in the forsayde water shulde be tempered all the nyght: and therin the nexte nyghte folowynge to be boyled twyse or thryse / and than dyghte / and so reserued: And whan the houre of dyner drawethe nere / to dresse it with cynomum and saffron / and a lyttell curtsy wyne put therto: and than boyle hit ones / and so eate hit at begynnyng of our refectiō. And the brothe or pottage of ryce and of rounde white pease is better / and more holsome & frēdly to mans nature: and lyke wyse their substance.

Lac ethicis sanum. caprinum post cametinum.
Ac nutritiuum / plus omnibus est asininum.
Plus nutritiuum. Haccinum sit et ouinum.
Si febriat caput et doleat / non est bene sanum.

To chose mylke.

Here the auctor teachethe vs certeyne lessons to chose mylke. The fyrste is / that goottis mylke is holsome for them that be in a consumption / or be leane / or that haue a consumyng ague. And Auicen sayth / that goottis mylke and assis mylke are good for them that be in a cōsumption. The reason is / for that gootis mylke is temperate / and of moche nourishemēt. And nexte to this is camels mylke. For that is subtile / and of moche aquosite & humidite: wherby hit may moyst them. Yet for trouthe this mylke / throughe hit ouer moche humidite / nourishethe lyttell: wherfore hit is nat so holsome for them as goottis mylke: yet this camels mylke / newlye after folynge / is holsome for them that haue the dropsye / and for them that

Auicenna ii. can. ca. de lacte. et i. iiii. tract. iii. ca. de re mor. medic humect. et ethicos.

haue

haue disease in the lyuer: for it reuiueth the liuer/ as Auicen saythe. Secondly he saythe/that assis mylke is holsomer than other/ for drie folkes in a consumption. This is of trouthe/ comparynge assis mylke/ with mylke of other brute beastis: for hit enclinethe to coldnes and humidite/ and is subtile and soner entreth: and more slowelye conieyleth/ than the mylke of any other brute beast/ as Galen sayth. The same saith Auicen/and that after womās mylke/ there is none to assis mylke. And he sayth if any helpe the feuer ethicke/ hit is assis mylke. Yet to compare assis mylke with womans mylke/ hit is nat so holsome. For womans mylke taken by suckynge is mooste holsome/ as Auicen sayth. The reason is: for womans mylke is colde/moyste/more lyke to mans nature/swiftlier entred/quickelier digested/ & more norishyng. And this mylke to be gyuen to them that be in a cōsumptiō/ shulde be mylked as nere the paciētis beddis syde as is possible/ & forth with to ministre hit vnto hym/ lest the ayer corrupte hit. And here is to be noted/ that in some cases/ sower or butter mylke is better for folkes in a consumption/ than womans mylke or assis. Fyrste is whan by this feuer ethike/ they be caste in a lacke. The.ij.is/ whan they suspecte coagulation of the mylke in ꝑ stomake/ either by vehement heate of the feuer: oreis by cause the stomake of hit selfe is colerike/ the mylke shulde turne to coler. The.iij.is whan the ethike/ is coupled with a putrified feuer: specialye whan there be nat many opilations in the

Auicen. ii. can. ca. de lacte.

Galen. vi. de ingenio cap. vii.

Auicen de lacte.

Auicen. i. quarti tractatus.

interiour partis. For sower mylke restreineth the
bealy / and turneth nat lyghtly in to coler: for the
buttrines of it is gone: wherby the mylke lightly
enflameth: nor in a putrified feuer / it is nat sone
putrified. The.iiij.is / if the stomake be foule / for
thã the mylke corrupteth lyghtly therin. The.v.
case is / whan he that hath the ethike disease / ab-
horrethe doulce & cleane mylke / but nat the sower
or butter mylke. The.iij.lesso is / that cowe milke
and shyppe mylke are more nutratiue / for they be
fatter and grosser than other / for so sayth Auicen:
And that all beastis mylke / that in bryngynge
forth yonge / continueth longer than a woman / is
vnholsome: but the mylke of those / that beare e-
gallye with woman / is mooste holsome / as cowe
mylke. But Rasis sayth: that cowe mylke is the
moste grosest mylke that any beast gyueth: and
therfore hit is holsomer than other / for them that
desyre to be fatte. The.iiij.lesson is / that mylke
hurteth them that haue ý ague / or the heed ache /
The cause why is before shewed at Persica poma ꝛc.

Auic.ii.ca. ca. de lacte

Rasis.iii. Alm. cap. de lacte.

110 Lenit et humectat. solvit sine febre butirum.

Here the auctor sheweth.iiij. pyretes of butter.
The fyrste is butter mollifieth the bealy / and mas-
keth it slyppery / throughe it oylynes. The.ij.is /
that butter is moyste / for hit is made of the beast
partis of the mylke / wherfore hit muste nedes be
moyste / seynge that the mylke is moyst / wherof it
is made. The.iij.is / that hit leuseth the bealye /
and that is by the slyppernes that hit causeth in
the guttis. These.iij.propretes Auicen reherseth

The propretes of butter.

ii.can.

ii. can. cap. de butyro. And these. iiij. propretes butter induceth in a body / nat sycke of a feuer: for it hurteth them that haue an ague / for butter with hit vnctuosite augmentethe the heate of the feuer. Here is to be noted / that though butter cause the forsaide propretes: Yet by reason of it ouer moche humidite and vnctuosite / it is vnholsome in waye of meate: speciallye to eate moche therof. For if one vse to eate moche therof / hit engendreth lothsomnes / and maketh the meate to swyme aboute the brymme of the stomake: and laxeth the bealy out of measure / & causeth vomite. Therfore butter shulde in no wyse be eaten as meate in greatte quantite / and speciallye hit shulde nat be eaten after other meate: but to vse hit with other meate / hit is very holsome.

Incidit atq; lauat / penetrat / mundat quoq; serum.

This texte openeth. iiij. pprete of whey. The fyrste is / hit is incisiue or subtile. The. ij. hit is washynge or scourynge. The. iij. hit is persynge / whiche proprete procedeth of the fyrste. The. iiij. is / hit clenseth or purgeth. Auicen resityng these propretes saythe: that whey is subtiliatiue / washyng / & leusynge: and therin is no mordication. Rasis saythe / that whey dothe expelle ruddye coler / skabbes / and pushes: and also pympuls in the face: and also it is holsome for them that haue the ianders: and for them that be distempered by to moche drynkynge of wyne.

The proprete of wyey.

Auicen. ii. can. cap. de lacte.

Rasis. iii. Almãsoris.

Caseus est frigidus / stipans / grossus quoq; durus.
Caseus et panis bonus est cibus hic bene sanis.

Si non sunt sani / tunc hunc non sunglito panis.

Foure propretes of chese.

Two thynges are here touched. Fyrste he puttethe .iiij. proprietes of chese. The fyrste is / that chese is of a colde nature. And this is to be understande of grene chese / whiche is colde and moyst: and nat of olde chese / whiche is hotte and drie / as Auicen sayth: Orels hit may be understande by chese / that cruddeth onely of the mylke / without mynglyng of any other thyng. For there is some chese of hotte nature / that heatethe the stomake & byteth the tonge / by mynglynge of other thynges there with: as some chese grene in colour: of whiche if one eate moche in quantite / dothe heate and enflame the bodye. The .ij. proprete is / that chese maketh one costife: this is of trouthe / specially if hit be harde / and made with moche renles. The .iij. is / that chese engēdreth grosse humours: & this is trouthe of all chese: for all chese is made of the grosser and more erthye parte of the mylke. The .iiij. pprete is / ỳ mylke byndeth the wombe / and this and the .ij. is all one. Farther the texte saith / that though chese eatē alone be vnholsome / wherby cometh yll digestion / yet if one eate a lyttell curtsye with breadde / hit shall digest with the bread / and nat other wyse: this is trouth / if holle folkes and nat sycke eate hit. We spake before of chese at Nutrit et impinguat ꝛc.

Auicen .ii. can. cap. de caseo.

JJ5. Ignari medici me dicunt esse nocuum.
Sed tamen ignorant cur nocumenta feram.
Languenti stomacho caseus addit opem.
Si post sumatur terminat ille dapes.

Quia

Qui phisicam non ignorant hec testificantur.

Here the auctour blameth them that absolutelye reproue the vse of chese. And he declareth.ij. vtilites therof. Fyrste chese cõforteth a sicke stomake. And here is to be noted, that al chese doth nat ease euerye diseased stomake. But in other cases all chese hurteth the stomake of selde knyttyng, and euerye stomake weaked by longe syckenes. But newe grene chese of small clãmynes, cõforteth a hotte stomake, for as Rasis sayth: hit repressethe his brounes and heate. And eke hit comforteth a drie stomake, through it humidite. And olde chese or very tarte, or moche cruddye, hurtethe mochesuche stomakes. But olde chese, or verye cruddye chese, comfortethe a stomake, where aboute hangeth moche fleme: for suche chese with his tartenes, cutteth and scouretheawaye the fleme. But newe & soft chese hurteth suche a stomake tyght moche. And thus hit appereth, that in some case chese hurteth alwaye, and nat in some. And that newe chese is some tyme good, & some tyme olde. The.ij. vtilite is, ỳ chese eaten after other meate, maketh hit to discende downe in to the place of digestion: that is the bottum of the stomake. All this they knowe, that haue the verye science of phisicke. And of tarte chese Rasis saythe: Neuertheless a lyttell curtsye therof eaten after meate, fortifieth the mouthe of the stomake: and taketh away the euer moche satiete & lothyng of meate, that are wõte to be engẽdred of swete & vnctuous meatis, about the stomakes mouthe.

 Inter prandendum sit sepe parumq; bibendum.
Vt minus egrotes / non inter ferculą potes.

Here be.ij.lessons. The fyrste is / that a man at his meate shulde drinke lyttell and ofte. But this thynge is al redy declared. The.ij.lesson / is that betwene meales / we must forbeare drynke: specially if the meate that we dyd eate be vndigested in the stomake / excepte great necessite constraynes: for drynkynge than letteth and breakethe digestion of the meate fyrste taken. For hit causeth the meate to discende from ẏ stomake vndigested: & putteth away the appetite: greueth the bodye / and engendreth the feuers and other diseases.

Vt Vites penam / de potibus incipe cenam.

Here the auctour sayth / that one ought to begyn his soupper with drynke. Some expounde this verse thus: If thou wylt eschewe sickenes / dryke at soupper or thou begynne to eate. But this expositon is reproued. For after phisitians / a man shulde begynne his soupper with meate / and nat with dryke. And all though this boke was made for englishe men / yet they kepe nat this rule: For at what houre of the day so euer they drinke / they eate a morsell breadde fyrste. Therfore this verse may be expounde other wyse: takynge drynke for meate moyste and easye of digestion / as Hippocrates taketh drynke whā he sayth: Hit is easyer to fylle one with drynke thā with meate. So that the sentēce of this verse shulde be thus: It is better to begynne our soupper with drynke / that is with meate moyste / and easye of digestion / than

Hippoc.ii. partic. aphorismi.

with

with grosse/harde/and yll of digestion. The reas son is/if we eate meate moyst & easie of digestion/ after grosse & harde of digestion/it wolde through the digestiue heate of the myght/be sooner digested longe before the grosse meates. And whan it can nat haue issue for the grosse meate vndigested: hit burneth ouer moche: or if hit issue/hit pluckethe parte of the grosse meate vndigested with hit. Therfore it is beste to begynne with meate moyst and easye of digestion: that whan hit is digested/ hit may without lette issue out.

Singula post ouia pocula sume noua
Post pisces nux sit/post carnes caseus assit.
Vnica nux prodest/nocet altera/tertia mors est.

Here be certeyne lessons. The fyrst is/after the eatynge of euery newe layde egge rere rosted/we muste drynke/and specially a draughte of wyne. The reason maye be/by cause a newe layde egge rere rosted/is of ryghte great nourishement/and easely digested: and it is of that sorte that in smal quantite nourisheth moche: and principallye the yolke/as is before sayde at ouia recentia. So that the wyne/whiche is frendlye to nature/causethe that the egge is more desirously drawen of the norishynge membres/and helpethe hit to entre. An other cause may be. An egge discendeth but slowlye: and drynke helpethe hit to discende. The.ii. doctrine is/to eate nutes after fyshe/in stede of chese: for nutes through theyr drynes/hyndreth thingendryng of fleme/that is wonte to be engendred of fishe. And for this cause nutes are the last

seruice in lente. The.iij.lesson is/that after flesshe we must eate chese and nat nuttis: for nuttis drie ouer moche/and so doth nat chese: but it causethe the meate to discende to ỳ buttum of the stomake/ where the vertue of digestion is. And this is certayne/if the chese be neyther to olde nor to newe.

A nutte megge.

Farther the texte hath in ỳ last verse/that a nutte megge/is holsome for the body: hit makethe the mouthe to sauour well/hit comforteth the sighte/ and lyke wyse the lyuer/splene/and specially e the mouthe of the stomake/as Auicen saith. But the

Auicen. ii. can. ca. de nuce muscata.

other cõmune nuttes/called a walnut/is hurtful. This walnut/as Auicen saythe/doth inflate/ingendre ventosite in the wombe/hit is harde of digestion/and stereth one to vomite/ & that by reasõ of hit calidite. But the.iij.nutte/that is the nutte of the crosse bowe/is dethe/for the crosse bowe slethe men. Orels we maye vnderstande the nutte methel: whiche as Auicen saythe/is venomous/ wherfore hit sleeth.

Adde potum piro/nux est medicina veneno.
Fert pira nostra virus/sine vino sunt pira virus.
Si pira sunt virus/sit melediccta pirus.
Si coquas antidotum pira sunt/sed cruda venenum.
130 Cruda grauant stomachum/eleuant pira cocta grauatis.
Post pira da potum/post pomum vade feratum.

In the fyrste verse here/he lerneth vs to drynke wyne after peres. For peres (as is before sufficiently declared) engendre ventosite: and of theyr propriete cause the colyke/and engendre blud fulle of aquosite; and therfore with them one shulde

drynke

drynke stronge wyne: whiche consumethe ventosites and aquosites engēdred of peres. Secondly the texte sayth, that nuttis is a remedye agaynst venome: as hath bene shewed at Allea nuy &c. Farther in the.ij.and.iij.verse he shewethe, that peres eatē without wyne are venomous, that is, hurtfull to mans nature, the cause is shewed in ỳ first verse. Yet for al that peres be nat venomous simply, for if they were, they slee, and peres so dosynge are accursed. In the.iiij.verse he shewethe, that rawe peres are venomous, that is: hurtful: for they make the humours to boyle, and cause ỳ colike, fleme, & skabbe. Yet if they be sodde, they be medicinable, in maner as is before said, that is to saye with wyne: and specially eaten after other meate: for so they expulse the dregges. In the.v. verse he sayth, that rawe peres greue ỳ stomake: for they let his digestion, and inflate: but sodde peres releue the stomake greued: and dispose hit naturally. In the last verse are.ij.thynges. The fyrste is after peres we must drynke, for the cause before sayde. The.ij.is, that after eatynge of appuls, we wuste go to siege: for Auicen saythe: If swete or sower appuls fynde any grosse humours in the stomake, they force them to discende from thence to the guttis: for appuls are mothe inflastiue and engendre ventosites: whiche nature expelleth to the inferiour partis.

Auicen.ii. can. ca. de pomis.

Lenis sapi comedas nisi consert grandia dona.
Expurgans stomachum, nucleus lapide mihi tollit.
Et de carne sua sanguis erigq; bonus.

Eatyng of cheries.

Here are declared .iij. commodites / that come of cheris eatynge. The fyrste is / that cheris purge the stomake. This some say is trouthe / whan the stones be broken and eaten with al: for these .ij. together / of their proprete scoure and clense. The .ij. is / that the kyrnell of the cherie stone / by his vertue / breaketh the stone in ones raynes or bladder: & is eaten drie or made in mylke. The .iij. is / that the substance or meate of cheries / engēdreth very good bludde / comforteth / and fattethe the bodye. And this is proued by experience: for we se that sparowes / whiche are greatte eaters of cheries / that in cherie tyme theyr lyuers be farre greatter thā in other seasons: wherby appereth that cheries encreace and cōforte the lyuer. Yet here is to be noted / that there be .ij. sortes of cheris / grosse / & smalle. And eke of the grosse are .ij. sortes / some are swete / and some sower. All doulce and smalle cheris are vnholsome: for they lyghtlye corrupte / and brede vermyn. The grosse and sower cheries are called cima: and of these are .ij. sortes: Some be ruddye and softe of substance: and suche must be eaten freshe and newe gethered / and at begynnynge of dyner: theyr nature is to scoure the stomake / and to prouoke the appetite. The other are blacke / grosse / and harde of substāce / and specially the sower. And these shulde be eaten at ỳ begynnynge of dyner or soupper. The cause is / for by theyr sowernes they close the mouthe of the stomake / wherby better & spedier digestiō folowetth.

135 Infrigidant / sapant / multum prosunt tibi prima.

Here

Here he putteth.ij. vtilites cõmynge by eatynge of prunes. Fyrste / prunes coole the bodye: And therfore Portugals / that dwelle in a hotte coũtre / alwaye with theyr meate sythe prunes. The.ij. prunes cause one to lasse / by reasõ of theyr humidite & clãmines: as Gal. saith. This is of trouth if they be rype: for prunes ỳ be nat rype / be stypticall & norishe lytell as Auicen saith. And though damasse prunes haue the forsayde vtilites / yet proprelye they be ascriued to prunes of Armeny. For prunes of the countre of Armeny / are better than any other: And they vnbynde the wombe more vehemently than other / as Auicen saythe. For a more declaration / ye shall vnderstande / that rype prunes are vsed / & nat vnrype. And prunes most hollsome for mans nature be the longe ones / that haue lyttell substance about the stone / small / harde / in maner drie / and the vtter skyn thynne: & they shulde nat be swete in taste / but some what sower / and of this sorte are Damasse prunes: and suche refresche and coole the body / as sayde is. There be many other sortes of prunes / whose vse is nat accepted. There be also prunes / calledde wylde prunes / whiche growe in ỳ woddes: these be nat laxatiue: of them water is distilled to bynde the wombe. Prunes that are taken to make one to lasse / musse fyrste be layde in colde water: for than they coole and moyst more perfectly: and by slypperynes they leuse the coler that they come to: and so the stomake is better dispoled to receyue foode. And here is to be noted / that moyst prunes

Galen. ii. alimẽtorũ.

Auicen. ii. can. ca. de prunis.

The beste prunes.

and

and newe are more alteratiue / thoughe they be of worse norishement / and of more superfluite: but drie prunes cōforte more / and better nourysche the body. And as hit is sayde by prunes / so after the maner is vnderstande of cheris. Yet nat withandynge the humidite of cheris is subtiler and lesse clāmy / wherby they norishe lesse than prunes.

Persica cum musto Vobis datur ordine iusto.
Sumere sic est mos / nucibus sociando racemos.
Passula non spleni tussi Valet / est bona reni.

Here be. iij. doctrines. The fyrst is / that with peches we shulde drynke muste / for. ij. causes: the fyrste is / for must is hotte / & boyleth in our body: whiche boylynge and heate the peche with it coldnes fordoth. The. ij. cause is / for peches be ryght colde / and coole the bodye verye moche: Therfore that wyne shulde be dronke vpon them / whiche heateth more than other. But that is muste / that is knowen by experience. The maner howe we shulde eate peches and other frutis / is declared at Persica poma ꝛc. The. ij. doctrine is / that with olde drie nuttis we must eate resyns. For newe gethered nuttis are by them selfe holsome: but olde dry nuttis are greatte driers: & through their vnctuosite they lyghtelye enflame the bodye: wherfore with them resyns must be eate / whiche restrayne inflāmation & drynes / by reason they moyst. And of nuttis is spoken more largely at Allea nux ꝛc. The. iij. doctrine is / that resyns of corans hurt ye splene / for it causeth opilation therof: yet they are holsome for the raynes: for by their prouokynge

of vrine they purge the raynes.

Scrofa / tumor / glandes / ficus cataplasmate cedit
140 Junge papaver ei confracta foris tenet ossa.

Here be declared.ij.holsome thynges / that come by playsters made of fygges. First / figges sodde in water / & moyste layde to any of these.iij. diseases cureth hit / that is swynes yuell / kyrnels / and swellynges. By swynes yuell is vnderstande inflasion vnder the chynne about the throte. And it is called *scrofula a scrofa* / that is to saye a sowe or a swyne: either bicause this disease chanceth many tymes to swyne through theyr gulosite: orels by cause ý shappe of this disease is likened to swyne / as Auicen sayth. By kyrnels are vnderstãde impostumes / whiche cõmonly chance vnder ý arme pittis / and in the groynes. And by swellyng may be vnderstande inflasions in any parte of ý body. Wherfore to hele these impostumes / and specially to rype them / figges shulde be sodde with water: and with the water shulde be mixed a litell curtsy of vineger: whiche shulde helpe the vertue of the figges to entre. And whan it is sodde / the fygges must be beate in a morter: and thã myngled with a curtsy of the water that they were sodde in: and so make a playster. A playster is proprely a medicine made of some herbe / or flower / and the ioyce therof: as this verse sayth: *Tunc cataplasma facis / cum succum ponis et herbam.* The.ij.vtilite is / that a playster made of figges and popie sede ioyneth or setteth broken bones to gether agayne. And they muste be sodde to gether in water wout vineger:

Auicen.iii. iiii. tract. ii. cap. de stropulis.

A playster made of fygges.

A playster of fygges & popie sede.

and than stampe hit in a morter/ and put therto a
littell of the water that it was sodde in: and so lay
hit to the sore. The reason herof may be: bicause
popie sede both taketh away the sensiblenes of the
mēbres/ wherby the ache/ that is wonte to chāce
in breakynge of bones/ is done away/ and prouo-
keth to slepe. Fyggis eke drawe the humidites of
the bodye to the vtter partis: whiche humidites
broughte to the bones/ maye drawe/ retayne/ or
holde them to gether/ but neuer perfectely knytte
them. And witteth well/ that there be. iij. kyndes
of popis/ whyte/ redde/ and blacke. The redde is
venomous/ and growethe amonge corne. Yonge
scholers are wonte to stampe the flowers therof/
to make them redde ynke.

Pediculos/ Veneremqz facit/ sed cuilibet obstat.

Eatyng of fygges.

Here be declared. ij. operations of fyggis. The
fyrst. Moche eatyng of fyggis maketh one lousy:
and this is for certayne/ if the fygges be drie/ as
Auicen sayth. And he saith ý the cause is through
the maliciousnes and corruption of the humour
of them engendred. And eke an other cause maye
be/ for that figges stere one to swete moche/ wher-
of lyce are engendred. The. ij. operation is/ fyg-
ges stere one to carnall luste: and lyke wyse they
haue many superfluites/ and augmente the sede
of generation.

Auicen. ii. can. ca. de ficubus.

Multiplicant mictum. Ventrem dant escula strictum.
Escula bona dura/ sed mollia sunt meliora.

Here are declared. ij. vtilites of medlars. The
fyrst is/ that they encreace vrine: that is by reaso
they

they make the dregges harde / and so the wattey-
nes turneth in to moche brine. The.ij.vtilite is/
medlars make one costife throughe their sowers-
nes and stipticalnes/and therfore the texte sayth/
harde medlars be good to stoppe the laske. But
yet the softe medlars be better than the harde: for
they noryshe more and bynde lesse. And here is to
be noted/that medlars noryshe lesse than appuls/
peres / peches / fygges / and suche lyke: whiche
thynge apperethe playnelye by theyr egernes of
relishe or taste / & hardnes of theyr substance after
they be typed on the tree / and therfore we shulde
eate fewe medlars/and rather in way of medicine
than meate. And bicause they be verye stipticall/
they be holsome for ỳ laske. And bicause medlars
ripe nat on the tree lofte inough to eate/they must
be layde tyll they be softe: and than they be more
delectable and lesse stipticall.

Prouocat Brinam mustum / cito soluit / & inflat.

Thre ppretes of muste be here touched. Fyrste/
muste prouoketh one to pysse/ for in muste are the
erthy ptis scouryngly bytynge the bladder/ whan
they come therto: by reason wherof the bladder
is constrayned to auoyde the brine. And this pro-
prete is vnderstãde of mustis/that haue bytynge
lies / as moche reinnishe muste. For mustis that
haue grosse lies are nat nyppyng/but rather stop-
pynge and lettynge of brine/as is before sayde at
Impedit Brinam &c. The.ij.proprete/must maketh
one lyghtly laske/through the same cause shewed
in the fyrst proprete. Thyrdly / must is inflatiue:

for the boylynge that hit maketh in the body / reyseth vp ventosites. The causes of these.ij.propretes are shewed before at / Impedit Vrinam.

145 Grossos humores nutrit seruissia Vires.
Prestat / augmentat carnem / generatqz cruorem.
Prouocat Vrinam / Ventrem quoqz mollit & inflat.
Infrigidat modicum / sed plus desiccat acetum.
Infrigidat / macerat melancolyat / sperma minorat.
150 Siccos infestat neruos / & pinguia siccat.

Here the auctour toucheth.ij. thynges. Fyrst he putteth.viij.propretes of ale or beare. Fyrste / ale engendreth in mans body grosse humours / whiche is of trouth in regarde of wyne. And after the diuersite of the corne or grosse substance the ale is made of / the grosser humours are engendred. Secondly / ale augmentethe the strengthes: and this doth ale made of the best grayne & wel sodde: for by reason hit nourysheth moche hit encreaceth strengthe. Thyrdly / it encreateth flesche: by reason hit nourysheth moche: and for the same cause hit encreaceth the bludde. And these.iij.laste propretes is in stale ale / well sodde / and made of the beste grayne. Fyftely / hit stereth one to pysse. Syxtly / hit maketh one to lasse. And these.ij.propretes is in clere bere / ꝑ hath moche of ꝑ hoppe / as bere of Amburgens / whiche by reason of the hoppes bryngethe one in a lasse. And hit is nat good for them that haue a weake braine. For this bere / by reason of hoppis doth lyghtlye ouercome the brayne. Seuently / hit enflateth the bealye: this is of trouthe if hit be yll sodde: as Holande

bere

here doth: whiche enflateth most / and stoppeth / and therfore fatteth ryghte moche. The.viij. is / that a lyttell curtsye ale colethe. So dothe here of Hollande / Brabande / Heynault / and Flanders. And this is hit that we vse daylye. And this propprete is for certaine in respecte of wyne. Here is to be noted / that ale may be made of ootis / barly / & wheate. And as the grayne is altered / so is the cõplexion of the ale. Hit that is made of barly / inclineth more to colde / for barlye is colde. Hit that is made of barly and ootis / stoppethe lesse / and lesse engendreth ventosites / and lesse nourisheth. And ale made of wheate malte / inclineth more to hete / nourysshethe more / and stoppethe more. And the grosser the ale is / the worse hit is / the subtiler the better. Farther / ale made of thynges / that maketh one dronke is worste / as of darnell. For this grayne specially engendreth heed ache / and hurteth the senowes. Farther in the texte are. v. proprietes of vineger. The kyrste is hit driethe. For Auicen sayth / hit is a stronge drier. And therfore phisicians bydde in tyme of pestilence to vse hit with meate and drinke. For Auicen sayth / he that vseth vineger in his meate and drinke in pestilẽce tyme / nedeth nat to drede the sickenes. The.ij. is / that vineger of it owne pprete coleth. Thyrdly / hit maketh one leane / by reason that hit driethe. And this is for a very trouth if one take it fastyng / as Auicen sayth. Yet neuer the lesse / cõtinuall vse of vineger / specially fastynge / causeth many incõueniẽtes: it febleth the syght / hurteth the breast /

Auicen. ii. can. ca. de aceto.

Auic. iii. i. in ca. Bnfs co. doct. B.

for syen

Auic. iii. i. doct. iiii. cap. B.

cauſethe the cough/hit hurtethe the ſtomake and lyuer/and vehemētly oppreſſeth the ſenowes/and ioyntes: them vexynge with arteticall grefes/ tremblynge and ſhakinge. Fourthly/vineger engendreth melancoly/ by reaſon it cooleth & drieth. Fyftely/vineger diminiſheth ý ſede of generatiō/ for that hit coolethe driethe/ and makethe leane. These ppretes Raſis putteth/ſayenge/ Vineger is colde and drie/whiche maketh leane/ diſtroieth the ſtrengthes/diminiſheth the ſede of generatiō/ enforceth blacke coler/ weaketh ruddye ſanguine coler/ and makethe the meate ſubtile/ that hit is myngled with. In the laſt verſe the auctour putteth. iij. thynges. Fyrſte/that vineger hurtethe leane folkes/by reaſon hit drieth/ and hit tartnes maketh hit drie the more. For lyke ioyned to lyke/ maketh ý one more furious. And eke euerl decaide complexion is holpe by the contrarye/ and by the like/is brought in worſe caſe. Secondly/vineger hurteth the ſenowes/ & thirdly hit maketh leane/ as is before ſayde.

Rapa iuuat ſtomachum/ nouit producere Ventum.
Prouocat Vrinam/ faciet quoq; dente ruinam.
Si maſe cocta datur/ hinc fortio tunc generatur.

Here are declared. iij. vtilites of rapes tēperately ſodde/and one incōuenience of the ſame. Fyrſt/ rapis comforte the ſtomake: for the ſtomake digeſteth them well/ and is nat greued there with. Secondly/rapes breake wynde/as apperethe by experience. Thyrdly/rapes prouoketh the vrine. Yet beſydes theſe propretes/ Auerrois ſayth/ rapes

pes greatlye cõforte the syghte. The hurte of rapes is / the continuall eatynge of them hurtethe the tethe. In the laste verse he sayth / rapis cause throwes or gnawyng in the bealy / by reason they multiplie ventosites / as sayth this verse:

Ventum sepe rapis / si tu bis biuere rapis.

The tayles of rapis leuiethe the bealye. Farther more note / that of all rootis / rapis do best norishe mans body / as appereth by the swetenes founde in theyr sauour. For all swete meates nourysshe more the body than sower / bytter / or terte. Therfore by cause rapes be sweteste of all rootes / & lesse sharpe / they be moste hollsome in waye of meate: but yet they engendre grosse melancoly blouddes / if they be nat well digested. And hit is good to purifie them from the fyrst water / and in no wyse to eate them rawe. They stere one to bodily lust / and clense the wayes that the vrine rouneth.

155. Egeritur tarde cor digeritur quoqz dure.
Similiter stomachus melior sit in extremitates.
Reddit lingua bonum nutrimentum medicine.
Digeritur facile pulmo / cito labitur ipse.
Et melius cerebrum gallinarum reliquorum.

In this passage are noted. v. thynges. The first is / that the harte of beastis is slowelye digested: by reason the harte flesshe is melãcolious / whiche is hardly digested / and slowly descendeth / and as Auicen sayth / is vnholsome flesshe / and as Rasis saythe / hit nourisheth lyttell. The. ij. is / that the mawelyke wyse is yll of digestion / and slowe of discendynge: by reason hit is a senowye membre

Auicen. ii. can. ca. de nuce.

and

and gristly: wherfore it digesteth yll/ & engendreth yll blud. Farther the texte saith/that the extreme partis of the mawe/ as the bottum and brynme are better digested: by reason that those ptis are more fleshie and fatte. The thyrde is/ that ȳ tōge is of good nourysheme nt/ and that is touchynge the rote/as Auicen sayth/ by reason hit is fleshie/ and of easye digestion. And amonge all other/ a rosted pyggES tonge/ȳ skynne scraped of/ is lyke braune: as princis karuers knowe. A netis tōge by reason of hit moystnes/ is nat verye holsome. But for al this/these delicate felowes/or they rost a netis tonge/they stoppe hit with cloues/ where by the moystnes is diminished/ and the meate is apter to eate. The.iiij. is/ that the lyghtis are easye of digestion/ and easye to be voided out/and this is by reason of theyr naturall softenes. Yet theyr norishemēt is vnholsome for mans nature: for hit is lyttell and flematike/ as Auicen saythe. And here is to be noted/that thoughe the lyghtis of a tuppe be vnholsome to eate/yet hit is medicinable for a kybed or a sore hele/ if it be layde hotte there vnto/ as Auicen saythe. The.v.is/ that a hennes brayne is best: whiche (as Auicen sayth) stancheth bledynge at the nose. Hit must be eaten either with salte or spices: for of hit selfe hit puoketh one to vomite. And phisitians say/that chickyns braynes augment ȳ memorie. The brayne of a hogge is vnholsome for man: but the brayne of a shepe/of a hare/or a cony/ may be eaten with salte or spices. And of the brayne we haue more

Auic. can. li. cap. de carne.

Auic. can. li. cap. de pulmone.

Auicenna li. canone.

largely

largely spoken before at / Nutrit & impinguat &c.

160 Semen feniculi fugat / & spiraculi cuti.

Here is declared one doctrine of fenell sede called maratrum / whiche breaketh wynde: by reason hit is hotte and drie. And here is to be noted / that by eatynge of fenell sede / as phisitians say / are engendred. iiij. cõmodites. Fyrste / hit is holsome for the ague. Secondly hit auoydeth poylon. Thyrdly / hit clenseth the stomake. Fourthly / hit sharpethe the syghte. These foure vtilites are reherseed in these. ij. verses. Eatyng of fenel sede.

Bis duo dat maratrum / febres fugat / atq; Venenum.
Et purgat stomachum / lumen quoq; reddit acutum.

And eke Auicen reherseth these. iiij. proprietes. And as touchynge the last of the. iiij. he saythe as folowethe: Democritus demed / that venomous wormes desire newe fenell sede / to cõforte & sharpe their syght: and serpentis after wynter / issuynge out of theyr caues / do rubbe theyr eies agaynst fenell / to clere theyr syght. Farther note / that fenell digesteth slowly / and norisheth yll and lyttell: and therfore hit is vsed as a medicine / and nat as meate. Wherfore hit oughte nat to be vsed in the regiment of helthe / but to expelle the vnholsomenes of other meates: As we vse some time to eate persly with lettis / to resiste the coldnes and humidite of the lettis: so lyke wyse fenell may be sodde with gourdes and rapis / to withstande the vnholsomenes of them. Auicen. iii. can. ca. de feniculo.

Emendat visum / stomachum confortat anisum.
Copia dulcoris anisi sit melioris.

Here thauctour openethe. ij. vtilites of dyll. Fyrste / dyll comforteth the syghte / and secondlye the stomake: by reason ý hit mundifieth the stomake / and heteth hit: and eke for the same reason hit comforteth the syghte: for nothynge hurtethe the sight more / than vnclenes of the stomake. For from the vncleane stomake ascende vncleane vapours / that hurte the eies in troublyge the sighty spiritis. These are the. ij. ppretes of doulce dylle. And besyde these / Auicen rehersethe many other profites of dylle / sayenge that hit aswagethe dolours / breaketh wynde / quencheth thyrst / caused of salte moystnes / hit openethe opilations of the lyuer and splene / engendred of humidites: and lyke wise of the raynes / bladder / and matrice: hit prouoketh vrine / and menstruous flixe: hit clenseth the matrice from white humidites: & sterethe to carnall luste.

Most hurtfull for the syghte.

Auicen. ii. can. ca. de anifo.

165 Si cruor emanat spodium sumptum cito sanat.

Here thauctour puttethe one cõmodite of spodii: and that is that spodium taken healeth the blodye flixe: by reason that of hit owne vertue hit cõfortethe the lyuer: and so the lyuer fortified (whiche is the originall fountayne of bludde) the blud is there better reteyned. And Auicen saythe / that spodium is the rootes of redes burned. And hit is sayde / that these rotes / moued by the wynde / and rubbyge them selfe to gether / burne one a nother. Yet Symon the Janway sayth / that spodium is a thyng whose begynnynge is vnknowen vnto vs: hit semeth to be a thynge brente / and diuisions of

Auicen. ii. can. ca. de spodio.

redes

redes burned. And hit dothe nat onelye helpe the bluddye flyxe/but also the lasse and spuynge/ as Basis saythe. Hit helpeth also a sharpe ague/ and is comfortable agaynst the shakynge therof/ and for ouer moche auoydynge of coler hit helpeth the stomake/ as Auicen sayth. And as spodium dothe helpe and cōforte the lyuer: so there be other medicines/ that haue lyke aspecte and lyke propzete to comforte other speciall membzes: as mace the harte: muske the bzayne: lykeres the lyghtes/ caper the splene/ and galyngale the stomake/ as appereth by these verses.

Gaudet epar spodio/ mace cor/ cerebrum quoqz musco.
Pulmo liquiricia/ splen/ epar/ stomachusqz galanda.

Vas condimenti preponi debet edenti.
Sal virtus refugat/ q̃ non spaciumqz saporat.
Nam sapit esca male/ que datur absqz sale.
Vrunt persalsa visum/ spermaqz minorant.
170 Et genetant scabiem/ pruritum/ siue vigorem.

This texte openeth. iij. thynges. Fyrste he puttethe a generall doctrine obserued euerye where: that before all other thynges salte muste be sette vpon the table/ as the vulgare verses teache vs:

Sal primo poni debet primoqz reponi.
Omnie mensa male ponitur absqz sale.

Secondlye he touchethe. ij. hollome thynges of salte. Fyrst/ that salte resisteth venome for. ij. causes. Fyrst for that salte is a drier: and so wuth hit drines/ drieth vp the humidites ẏ wolde corrupt. An other cause is/ that salte drieth and suppresseth the humidites/ drawynge them out of the body/ and so shutteth the poores/ and consequently stoppeth the entrance of venome/ whiche is wonte to

entre by the poores. The.ij.holsome thynge is/ salte maketh mans meate sauorie. For cõmonlye we se no meatis sauorie without salte/ as saythe the thyrde verse. Thyrdly ý auctour openeth.iiij. incõueniences of salte or meates to moche salted. Fyrste/ very salte meates marre the syght/ for.ij. causes. The fyrst is/ that salte thynges drie ouer moche/ whiche is contrarie to the eies/ the instrumentis of syghte/ for the eies are of the nature of water/ as the philosopher saith. The.ij.cause is/ for that meates verye salte engendre ytche & nyppynge/ in maner as is afore sayde. Of mordicatiue meatis beynge in the stomake/ fumes mordicatiue are lyfted vp/ whiche by theyr nypppynge hurte the eies/ and make them verye redde. And therfore we se that they that make salte/ haue cõmõly redde eies. The.ij.hurte is/ that very salte meates diminishe ý sede of generation: by reason that verye salte meatis drie ryghte moche all the humidites of the bodye: wherbye also the sede of generation is dried/ and so lessed. The.iij. hurte is/ it engendreth the scabbe: by reason that salte engẽdreth a sharpe bytynge humour adust/ whiche causeth ý scabbe. The.iiij.hurte is/ hit augmenteth ytche: by reason hit engendrethe a mordicatiue ytchynge humour. And these.iiij.hurtis Rasis remembreth speakynge of salte/ thus: Farther hit burneth theyr blud that take great quantite therof: hit febleth theyr syght/ minisheth the sede of generation: and engẽdreth ytche & scabbe. and besydes these hurtis/ very salte meate engendreth

Pbi. in de sensu & sensato.

dreth rynge wormes / drie scurfes / morphewe / lepre / in them that be disposed there vnto / & scaethe the passage that the vrine ronnethe / whan they are longe continued: yet whan hit is a lyttell poudred hit taketh awaye lothynge / and maketh one to haue a good appetite.

Hi feruore vigent tres saffus / amarus / acutus.
Alget acetosus / sic stipans ponticus atqz.
Vnctus et insipidus / dulcis dat temperamentum.

Here are put the qualites of all sauerines. Fyrst he saythe / that these.iij.sauerinessis or relishes / salte / bytter / and sharpe / heate the body that receiueth them. Secondly he saythe / that these.iij. sauerinessis / terte / stipticall / and ponticke / coole. Thyrdly he sayth / ý these.iij.relishes / vnctuous / vnsauery / and swete / are temperate / they make the bodye neither hotter nor colder. Farther after Auicē / there be.viij.talages or sauerinesses / that folowe vnsauerynes: and they be / swete / bytter / sharpe / terte / pontike / stiptike / & vnctuous: and to nombre vnsauerynes for sauerynes / as ý texte doth / there be.ix.and than sauerynes is taken for euery thynge iuged by the tast. And amōge these talages there be.iij.hotte / as sayth the texte / salt / bytter and sharpe: and as Auicen sayth / ý sharpe is the hotter / and nexte is salte / and than bytter: for as moche as sharpe is stronger to resolue incidentis and scoure / than bytter. And than salte is like bytter / broken to gether with colde humidite. And of these talages.iij.be colde / eger / stiptike / & pontike. But pontike is colder thā the other: and

Auicen.ii. can. tract. i.cap.iii.

nexte is stiptike / and than eger. And therfore all frutes / that come to any swetenes / haue fyrste a talage pontike / of a vehement coldnes: and after that by digestiue heate of the sonne / the frutes be digested / there apperethe in them stiptisite: and after they decline to sowernes / as grapes / & than to swetenes. And thoughe terte be nat so hotte as stiptike / yet throughe hit subtilite and persynge / is in many of more coldnes. And after Auicen pōtike and stiptike are in talage verye lyke: but yet the stiptike causethe the vpper parte of the tonge to be sharpe and roughe / and pontike causeth the tonge to be roughe within. And. iij. of these talages are temperate / neyther excedynge hotte nor colde / as swete / vnctuous / & vnsauery: for though swete be hotte / yet therin apperethe no myghtye heate / as Rasis sayth. And euery talage hath hit owne operations / as Auicen and Rasis say. The operations of swete saith Auicen / be digestion / sokynge / and encreasynge of norishement / & nature louynglye desireth hit / and the vertue attractiue draweth hit. And after Rasis / swete engendrethe moche ruddye colour / and opilations of the lyuer and splene / specially if the sayde membres be apte there vnto. And therof folowethy flixe. Hit mollifieth the stomake / and comforteth the breast and lightis / hit fatteth the body / and augmenteth the sede of generation. The operations of bytter / after Auicen / be sharpynge and washynge awaye. And after Rasis / bitter heateth & drieth strongly / and lyghtly reduceth the bludde to adust malice /

and

and augmēteth ruddye colour in the blud. The o-
perations of pontike talage/after Auicen/is con-
traction/if the ponticite be feble/orels expression/
if hit be stronge. And after Rasis/pontike cooleth
the bodye/driethe the flesche/and diminisheth the
bludde/if one vse hit ofte. Also hit comforteth the
stomake/byndethe the wombe/and engendrethe
melancolye bludde. The operation of stiptike ta-
lage after Auicen/are contrarie/thyckyng/hards
nynge/and holdynge. And after Rasis the opera-
tiōs therof are lyke pontike/though they be wea-
ker: for he semeth to comprehende stiptike talage
vnder pontike: for of stiptike he saythe nothynge
expressely. The operations of vnctuous talage/
after Auicen/are sokynge/slipperines/and smalle
digestion. And after Rasis/hit mollifiethe the sto-
make/maketh one laskatyue/and fylleth one or
he hath taken any necessarye quantite of meate:
and it heateth/specially them that be vexed with
a feuer: and that haue a hotte liuer and stomake.
Hit moysteth & soketh the body: but hit augmen-
teth fleme and slepe. The operatiōs of sharpnes
be resolution/incision/and putrifaction after Aui-
cen: And after Rasis encreaceth heate/& lyghtlye
enflameth the body/and burneth the bloud/tur-
nethe hit in to redde coler/and after in to blacke.
The operations of salte talage/after Auicen/is
to scoure/washe/drie/and let puttifaction. The o-
peratiōs of sharpe talage/after Auicen/is to cole
and diuide: and after Rasis/hit refrayneth coler
and bludde/and restrayneth the bealye/if the sto-
make

make & guttis be cleane: but if there in be moche
fleumatike matter/ hit maketh the bealye lasse/
cooleth the bodye/ and eke weaketh the vertue of
digestion/ propyrly in the lyuer. It hurteth the se-
nowes and senowye membres/ it drieth the body:
but hit stereth vp the appetite. But of vnsauery-
nes operations Rasis sayth/ that some vnsauery
thynge norisheth well/ & that is suche as is tem-
perate. There is other some that heateth tempe-
rately/ and an other that cooleth temperatly/ and
if moystnes be ioyned there with/ hit moystethe/
and with a drye thynge/ hit drieth.

175. Bis duo Vipa facit/ mundat dentes dat acutum
Visum/ quod minus est impset/ minuit quod abundat.

Here are declared. iiij. cõmodites of wyne soppis.
The fyrst is/ they purge the tethe/ by reason they
stycke longer in the tethe/ thã wyne alone or bread
alone: therfore the fylthynes of the tethe is the
better consumed/ and the tethe the better purged.
The. ij. cõmodite is/ that hit sharpeth the syghte:
for it letteth the yll fumes to ascende to ý brayne:
whiche by theyr myngylynge to gether/ darke the
syghte. And this is by reason hit digesteth all yll
matters beynge in the stomake. Thyrdly/ hit di-
gestethe perfectly meates nat well digested: for it
closeth the mouthe of the stomake/ and confortethe
digestion. Fourthly/ hit reducethe supfluous di-
gestion to meane. All this is of trouthe/ so that
the breadde sopped in wyne/ be fyrste tosted/ or dri-
ed on imbers.

Omnibus assuetam iubeo seruare dietam.

Approbo

Approbo sic esse / ni sit mutare necesse.
Est Hipocras testis / quonia m sequitur mala pestis.
180. Fortior est metha medicine certa dieta.
Quam si non curas / fatue regis / et male curas.

Here are certayne doctrines. The fyrste is/that hit is good for all folkes to kepe customable diete. And by diete is vnderstande the ministrynge of meate & drynke. The reason is this. Breakynge from customable vse hurteth greuously: for custo mance is an other nature: Therfore/as hit behoueth vs to kepe nature / so lyke wyse hit dothe cu stome: and specially if the customable vse be lau dable. And as hit behoueth to kepe the wonte ad m inistration of meate and drynke: euen so hit be houethe vs to obserue custome in other thynges nat naturall/ for the selfe reasō. Wherfore if a mā wonte to labour moche / wyll for go this custome & lyue ydelly: or labour moche lesse: or go in hāde with other labour: or take an other tyme/or a no way: vndouted it shall ryght moche infeble hym. So in like maner it is in mans diete/ in his slepe/ in his watche/and suche lyke accidentis. For tru ly good custome in all thyng must nedes be obser ued/if hit be laudable or indifferent in goodnes or hurtfulnes/in respecte of hit / wherto the change is made. And wytteth well / that they that be ac customed to labour/ and exercise them selfe in any kynde of labour/all be hit they be feble or olde/hit greueth them lesse / and labour more strongly thā if they were yōge felowes/ vnaccustomed/as Hip pocrates sayth .ii. aphorism. by reason that these fe

To kepe diete.

ble or olde persones haue more inclination and cu-
stome to these labours: For nowe the custome be-
fore taken is lyghter / as is sayde in the aforsayde
aphorisme. And this is the cause / why we se olde &
feble crafte men / to do that stronger and yonger
than they can nat do / and hit greueth them lesse:
as a feble olde myner to lyfte a greatte weyghtye
sacke: A smythe to awey with greatter hammer
labour / than a yonger mã nat therto accustomed.
The.ij.doctrine is / that greatte harme folowethe
change of diete / as Hippocrates saythe: outcepte
hit be nedefull to change hit. First hit is nedeful
to change it / whã greuous diseases shulde growe
therby: as custome to fede on yll meates / whiche
at lengthe of necessite wyll brede in vs yl diseases.
Suche a custome and lyke muste nedes be amen-
ded and changed by lyttell and lyttell / but nat so
daynly. For al sodayne chãges hurte vehemẽtly /
specially from a thynge customable / to vnaccusto-
mable. Secondly / it is nedeful to change / to then-
tent / it lesse greue vs / if we happen to change our
diete. For he ꝑ vseth hym selfe to all maner diete /
shall hurte hym the lesse. And this eke muste be
vnderstande of other thinges nat naturall / for as
Hippocrates saythe: ii. aphoris. A thynge longe cu-
stomed / though hit be worse than these we haue
nat vsed / hurteth the body lesse. Therfore hit be-
houethe vs to vse thynges vnaccustomed. And
here is to be noted / that euerye man shulde take
hede / howe he accustomethe hym to one thynge /
be hit neuer so good / whiche to obserue were nedes
full.

full. Example. If a mã custome hym to one maner meate or drynke/or to absteine holly frõ them/ or to slepe/or to knowe a woman carnally/ it were very dangerous for hym/if he other whyle muste absteine from this custome. Therfore every body shulde be disposed/ to endure heate and colde/ and to all mocions and norishemẽtis/ so that the houres of slepe and watche/the house/bedde/and garmentis/may be changed without hurte: whiche thynge may be done/if one be nat to nere in obseruynge custome. Therfore other whyle hit behoueth to change customable thinges/ Thus sayth Rasis. The thyrde doctrine is/ that the stronger and nere way in healynge a patient/is to ministre a certayne diete: For whiche if the phisicion doth nat care/ and wyll ministre an other vndue diete/ he foolishely gouerneth his patient/ and healethe hym yll. And note/ that there be.iij.maner of dietes/grosse/whiche is holle folkes diete/ sklender diete/whiche is to gyue in maner nothinge: The thyrde is meane diete/whiche absolutely is called sklender. And this diete is diuided in to sklender diete/ declinynge to grosse diete: as the brothe of flesshe/rere rosted egges/ small chickyns: and declinyng to sklender diete/as mellicratum/& wyne of pome garnades: and meane diete/whiche is called certayne diete/ as barly ieuse nat beaten together. And this certayne diete is holsome in manye diseases/ but nat in all. Hit is nat holsome in longe diseases: for in suche diseases/the myght of ỳ pacient/with suche meane diete/ can nat indure

Rasis.iii. Alm.ca.de conseruat. consuet.

The maner of dietes.

to consume the sickenes / Without great debilite: Therfore in suche diseases / the meate muste be ingrossed. Lyke wyse it is vnholsome in sharpe diseases / as these that ende within. iiij. dayes space or sooner: for in suche moose sklender diete is beste / as Hipp. saythe. i. aphoris. there: The moose souerayne helpe is to diete the paciēt after his strēgth and corporall myghte.

Quale / quid / & quando / quantum / quoties / Vbi dando.
Ista notare cibo debet medicus dietanda.

This texte reherseth. vj. thynges / to be considered of the phisitian in ministryng of diete. Fyrst / of what qualite the meate ought to be: for in hotte syckenes / we muste diete the pacient with colde meate: in moyste sickenes drie meate / and in drye sickenes moyst meate. Yet the naturall cōplexion must be obserued with diete lyke therto: For Gal. saythe: The hotter bodies nede the hotter medicines: the colder bodies / the colder medicins &c. Ga. i. teg.

The. ij. thynge is / of what substance the meate ought to be: For they that be stronge and lustye / and exercise greatte labour / muste be dieted with grosser meate: for in them the way of digestion is stronge: & so they oughte nat to vse sklender meates / as chyckyns / capons / veale / or kydde: For those flesches in them wyll burne / or be digested ouer soone: wherfore they muste nedes eate ofte. But noble men and suche as lyue restfully / muste vse diete of sklender substance: for in them ý vertue digestiue is weake / & nat able to digeste grosse meates: as bacon / beke / and fishe dried in ý sonne.

Lyke

Lyke wyse they that be sicke of sharpe diseases/ oughte to vse more sklender diete/ than they that be sycke of longe diseases/ as a feuer quartane. The.iij.is what tyme diete oughte to be gyuen: for they ꝑ be in helthe oughte specially to regarde custome. Wherfore they that rise yerly in somer/ and eate but.ij.meles a day/ oughte to eate about the houre of .x.or a lytell before: and nat to abyde tyll noone/ bycause of the ouer great heate. Lyke wyse they ought to suppe aboute the houre of.vj. or a lytell after. But in wynter they ought to dine at a.xj.of the clocke/ or at.xij. bycause of the lõge slepynge: and than to suppe at.vij.a clocke/ or a littell after. And specially custome shulde be kept. Tyme also in dietynge of sycke folkes/ muste be consydered. For they that haue an ague/ whan it begynneth to vexe them/ or a littel before or after/ they shulde eate nothynge: for if one eate a lyttell before/ or whan the fytte cometh: therby nature/ that shulde entende to digest the meate/ is diuerted an other way. If he shulde eate sone after the fytte is gone/ hit were vnholsome: for the vertue of digestion is very weake/ by reason of the fytte paste: Therfore he muste eate so longe afore/ as the meate may be digested or ꝑ fytte come. Orels so longe after the fytte is gone/ whan nature is come to due disposition. This is of trouthe/ outcepte ye drede great feblesshynge of nature: for thã at al tymes he muste eate. For whan so euer mãs strengthe be feblished by any chances/ he shulde eate forth with as saith Galen/ in the glose of this

aphoriſ. Conſeplari autē ꝛc. Fourthly / the quantite of the meate muſt be conſidered: For as hit is before ſayde / in ſomer we muſte vſe a ſmall quantite of meate / at euerye meale: for than the naturall heate is feble through the ouer great reſolutions. But in wynter we may eate a great dele of meate at a meale. For thā the vertue digeſtiue is ſtrōge / whan the naturall heate is vnied / through circū ſtant colde as we ſayde at Temporibus Veris ꝛc. The.v.is / howe ofte we ſhulde eate in a day: For in ſomer we muſte eate oftener than in wynter: in autumpne and ver a lyttell at eche meale / as is before ſaide. Lyke wyſe / if the vertue digeſtiue be weake / we muſte eate lyttell and ofte: but if the vertue digeſtiue be ſtronge / we may eate moche / & make fewe meales. Syxtlye / the eatynge place muſt be conſidered: whiche ſhulde nat be to hotte nor to colde / but temperate.

Jus caulis ſoluit / cuius ſubſtantia reſtringit.
185 Vtraq; quando datur / Venter laxare paratur.

This texte declareth.iij.thynges. The fyrſt is / that the brothe of colewortis / and ſpecially the fyrſte brothe if they be ſodde / leuſeth the bealy: by reaſon that in the leaues and vtter partis of cole wortis / is a ſopy ſcourynge vertue / weakely cle uynge / and lyghtly ſeparable by ſmall decoction or boylynge: whiche ſpredde abrode by the ſame water is made laxatiue. And this is ꝑ ſkele that the fyrſt water colewortis be ſodde in / laxe rather than the ſeconde. The.ij.is / that the ſubſtance of colewortes / after they are boyled / reſtrayneth the bealy:

healy: by reason that all theyr vertue laxatiue is taken away by the decoction: and the erthye drie substance remayneth/whiche byndeth ꝑ wombe. The.iij.is/that bothe taken to gether/the brothe and substance of colewortis/leuse the healye: by reason the scourynge sopy vertue remayneth in ꝑ water/whiche leuseth all. And note that colewortis engendre melancoly humours/& yll dreames/ they hurte the stomake/norishe lyttell/duske the syght/cause one to dreame/& they prouoke menstruosite and brine/as Auicen and Rasis saye.

Farther more note/that colewortis/the decoction or sede therof/kepe one from dronkennes/as wryteth Aristottell.iii.partic.problem.asknynge for what skele colewortis kepe one from dronkennes. And this thynge is affirmed of Auicen and Rasis. Auicen.iii. canone. Rasis.iii. Almansor.

The reason/as some thynke/is the grosse fumes/ that by eatynge of colewortis arelyfted vp to the brayne/engrossynge the fumosites of the wyne/ whiche engrossynge let them to entre to ꝑ brayne. Aristotell in the forsayd place sayth/that al thyng that drawetb to hit the moystnes of the wyne/expellethe hit from the body/and that coleth the body/kepeth hit from dronkennes: cole wortes are of suche nature/ergo &c. And that colewortis are of this nature/he prouethe thus: By the leuse of colewortis/the vndigested humidites of ꝑ wyne/ are drawen from all the bodye in to the bladder: and through it coldnes leste in the stomake/whiche coleth all the body/the persynge therof is fordone. And so by this meane it kepethe a mã sobre.

For

For the subtile superfluites that naturally coude nat discende / by reason the heate of the wyne stereth them to ascende vpwarde towarde ý brayne: are repressed downe / and by vertue of this iruse drawen to the bladder.

Dedicerunt malua Veteres / quia mollit alvum.
Malue radices rade dedere feces.
Vulue nocuerunt / et fluxum sepe dederunt.

Malowes. Here are put. iij. ppretes or effectis of malowes. Fyrste / malowes mollifie the bealy. For hit is one of them that mollie. There be. iiij. that mollifie: malowes & double malowes / branca / vrsina / and mercury / of whiche most cõmõly clisters be made / to mollifie al indurate and harde mattier in man. There be. ij. sortis of mallowes: the one beare the a bludde redde flower / the other a whyte flower: and this of hit proprete dothe mollifie more than ý fyrste. The. ij. effecte of mallowes is / ý malowe rootis shaued / and suppositories made of them / suche as phisitiãs are wonte to make of mercury / drawe out of mã the indurate matter & dregges / The. iij. effecte is / malowes cause the mẽstruous flixe in women / and that through the great moystynge and slipperines therof: wherby ý veynes about the matrice sone poure out / as Platearius sayth / and as appereth by experience.

Mentitur menta / si sit depellere senta.
190 Ventris lumbricos / stomachi Vermesq; nocivos.

Here the auctour sayth / that a mynte shulde nat be called a mynte / outcepte it haue myght to kylle wormes in the bealy & stomake. A mynte hath a

great

great stronge sauour / and is ryghte bytter: and therfore as worme wodde killeth wormes so doth the mynte. And ỳ ieuse therof / as of wormewod / muste be dronke and nat the substance. Yet note / bicause hit is hotte and drie / burnynge the blud / hit is vnholsome in way of meate in the regiment of helthe. But yet in medicines / it is holsome / for hit comforteth the stomake / and heateth hit / and stynteth yerynge and digesteth / and prohibite the vomite flematike and sanguine: and through inflation stereth to bodily lust / and prohibiteth spitstynge of bludde: hit is very holsome agaynst bystynge of a madde dogge: and if ye crymble mynt in to mylke / hit wyll neuer turne to make a chese / as Auicen sayth .ii. can. cap. de mensa.

Cur moritur homo / cui salvia crescit in horto?
Contra vim mortis non est medicamen in hortis.
Salvia confortat nervos / manumq; tremorem
Tollit / et eius ope febris acuta fugit
195 Salvia / castoreum lauendula / primula veris
Nastur athanasia sanant paralitica membra.
Salvia salvatriz natura consiliatriz.

In this texte ỳ author toucheth principally .iiij. thynges. Fyrste he sheweth the greatte vtilite of sage / al kynge as thoughe he doubted: wherfore man dicthe / that hath sage growynge in his gardeyne. He answereth in the .ij. verse / that no medicine growyng in the gardeyn can withstand deth although in the gardeyne growe medicines that kepe the body from putrifaction / and dreede that natural humidite be sat tightly consumed away /

The bonte of sage.

Auic.iii.f. cap. sing.

as techeth Auicen/sayeng: The sciēce of phisicke dothe nat make a man immortall/nor hit dothe nat surely defēde our bodies from outwarde hurtfull thingis: nor can nat assure euery man to lyue to the laste terme and daye of his lyfe: but of.ij. thynges hit makethe vs sure/that is from putrifaction and corruption: and defendeth that naturall moysture be nat lyghtly disolued & consumed. Secondly/he puttethe.iij.effectis of sage. The fyrste is/that sage comforteth the senowes: for it driethe the humidites/by whiche the senowes be lette and leused. The.ij.is/hit taketh awaye the shakynge of the handes: by reason that it comforteth the senowes/as is sayde/nowe all thynge cōfortynge the senowes/remoueth tremblynge/for tremblynge comethe of feblenes of the senowes. And therfore some olde men and women specially put sage leaues in theyr meate & drynke. Thirdly sage letteth the sharpe ague to assayle vs: by reason that hit driethe humours/hit letteth them to putrifie/wherby a sharpe feuer myght be engendred. Farther note/that sage is hotte and drie/& therfore hit is nat verye holsome alone in waye of meate. Yet bicause sage comforteth the senowes greatly/folkes in helth vse hit moche.ij.maner of ways. Fyrste they make sage wyne: whiche they drynke specially at begynnyge of dyner or souper. This wyne is holsome for them ꝑ haue the palsey or fallynge sickenes/moderately taken/and after the purgation of the accident matters. Secondly they vse sage in sauces: for it sterethe vp a mās appe-

The vertue of sage

Sage.

Wyne.

appetite/and specially whan the stomake is ful of
yll humours/rawe and vndigested. There is.ij.
kyndes of sage. One ꝑ hath great brode leaues.
An other cõmonly called noble sage/whose leaues
be more narowe and lesse: phisitiõs cal it sihfagus.
Thyrdly thautour reherseth.vj.medicines good
for the palsey. Hit is sayd/that sage/castorie/that
is a castors stones/lauander/primerose/watter
cresse/and tansey/cure and heale membres infect
with palsey. Why sage doth helpe it we haue shes
wed/for hit cõforteth ꝑ senowes/whiche by palsey
be weaked. And eke bicause sage is hotte & drie/it
consumeth the flematike matter remaynynge in
the senowes/wherof ꝑ palsey groweth. And that
castorie is holsome for the palsey appereth by that
hit is mooste comfortable/heatynge and dryenge
of the senowes: For Auicen sayth therof/that hit
is subtiler and stronger than any other that hea
teth and drieth. And after he sayth/that hit com
forteth and heateth the senowes/the shakynge/
the moist crampe/and benomed membres caused
of the palsey. And eke he sayth: there is nothyng
better for bentosite in the eare/thã to take as mo
che as a pease/and tempre it with oyle of spike/&
so let it droppe in to the eare. Castorie hath many
other vertues whiche Auicẽ reherseth. Castoriũ
is the stones of a see beaste called castor. The oyle
also of Castorie is as specially good for the palsey/
as castorie after voidynge of the matter: for than
hit consumeth the resydue of the mattier that re
mayneth/& comforteth the senowes. Of lauẽder

Two kinds of sage

good for palsey

Auicen.ii. can.ca.de castoreo.

appereth: For with hit swete sauour/it comforteth the senowes/and with hit heate dothe consume the palsey mattier. And also of the primerose eke appereth/for with hit swete sauour and heate/hit comfortethe the senowes. This flower is called primula veris/bicause hit is the fyrste swete flower that spryngeth in ver. The.v.is a watter cresse/for hit is hotte/drie/subtile/incisiue/and resolutiue: wherby it taketh away ꝑ mattier of palsey/ And Auicen saith/hit comforteth all mollification of the senowes/for hit heateth/and drawethe out fleme/and clenseth the senowes from fleme: and phisitians cōsaile vs to eate water cressis in lent bicause lenten meate is flematike. Watercresse is a cōmō herbe growyng in colde/stony/ꝛ watrishe places/where as be many wel springes. The.vj. is tansey: The vertue of this herbe is to purge fleme/and with it heate drieth the senowes. Also hit purgethe a man of wormes/and the mattier wherof they be engendred. And therfore frenche men vse cōmonly to frie egges therwith in ꝑ ester weke/to purge away the fleme/engēdred of fyshe in the lente: wherof wormes are soone engendred in them therto disposed. In the ende of the texte the auctour saythe/that sage is called the sauer and keper of nature.

Mobilis est ruta/quia lumina reddit acuta.
Auxilio rute vir quippe videbis acute.
200 Ruta viris coitum minuit/mulieribus auget.
Ruta facit castum/dat lumen/et ingerit estum.
Cocta facit ruta de pusicibus loca tuta.

This

This texte declareth.iiii. proprietes of rue. Fyrst hit sharpeth the sight/ & properly the ieuse therof/ as Auicen saith: and as is afore saide at Allea nuy ruta. The.ij.is/ rewe diminisheth ye desire of carnall lust in men/ but in women rewe augmenteth hit: by reason that rue by hit heatynge & dryenge diminisheth the sede of mē/ which is subtile and of the nature of the ayre/ but in women rue maketh subtile and heatethe the sede: for in them hit is wattrishe and colde: and therfore hit sterethe them more to carnall luste. The.iij.is/ rewe maketh a man quicke/ subtile/ and inuentife: by reason that by heatynge and dryenge/ hit maketh a mans spiritis subtile/ and so clerethe the wytte. The.iiij.is/ that the water that rue is sodde in/ cast and sprinkeled about the house/ riddeth away flees/ and as phisitions say/ it kylleth them. And after Auicen: whan the house is sprinkeled with the water of wylde gourdes/ the flees lepe & flee away: And lyke wyse doth the water that blacke thorne is sodde in. And after Auicen saythe/ that some haue sayde/ if goottis bludde be put in a pyt in the house/ the flees wyll gether there vnto and dye. And lyke wyse if a logge be annoynted with the greace of an yrchyn/ ye flees wyll gether therto and dye. Flees can nat abyde the sauour of cole wortis/ nor leaues of Oleandre. Some say/ that nothynge is better to auoyde flees than thynges of stronge sauour: & therfore rewe/ myntis/ horse myntis/ and hoppis be good/ and aboue all thyngis horse dounge oreis hors stale is the chiefe.

iiii. proprietes of rue Auicen. ii. can. ca. de ruta.

To kylle flees.

Auice. Vi. iiii. tract. iii. cap. de effug. pusicum.

Also the house spryncled with ý decoction of rape sede kylleth flees. And the parfumyng of ý house with a bulles horne/driuethe awaye flees. Yet to take flees/nothynge is better/than to lay blankettis on the bed/for therin they gether them self.

De cepis medici non consentire videtur.
Coleticis non esse bonas dicit Galienus.
205 Flegmaticis vero multum docet esse salubres.
Galones. Presertim stomacho. pulchrumque creare colorem.
Contritis cepis loca denudata capillis.
Sepe fricans poteris capitis reparare decorem.

of oyniõs. Here the auctour speaketh of oynions/and declareth.v.thynges. Fyrste/touchynge theyr operation phisitions agree nat: For some saye they be good for flematike folkes: and some say naye/as Rasis/whiche sayth/that they engẽdre superfluous and flematyke humours in the stomake. Secondly/Galen saythe/they be ryghte hurtfull for colerike folkes: bicause as Auicẽ saith/oyniõs be hotte in the thyrde degree: and therfore they hurt hotte folkes/as colerike be. Thirdly oyniõs be holsome for flematike folkes: For they be hot/persynge/subtile/scourynge/and openyng/wherfore they digest/cutte/make subtile/and wype away fleumatike and clãmy humours/growen in the fleumatike folkes. Fourthly/oynions be holsome for the stomake/for they mundifie hit from fleme/and heate hit. And therfore Auicen saithe/that hit/that is eate of the oynion/throughe the heate therof comforte the a weake stomake. And eke therfore they make a man well colered: For it

is

is impossible for one to haue a lyuelye coler / if his stomake be verye fleumatike / or fylled with yll / rawe / & flematike humours. The.v.is / oynions sodde and stamped / restore heares agayne / if the place where ye heares were / be rubbed therwith. This is of trouthe / whan the heare gothe awaye throughe stoppynge of the pores / and corruption of the mattier vnder the skynne. For the oynions open the pores / & resolue the yll mattier vnder ye skynne / & drawe good mattier to he same place. And therfore / as Auicen saith / ofte rubbyng with oynions is very holsome for balde men. Wherfore the texte concludethe / that this rubbynge with oynions prepareth ye beautie of the heed: for heares are ye beautie of the heed. For a farther knowlege of oynious operation / witteth / that they stere to carnall lust / puoke the appetite / bryngе colour in the face / myngled with hony they distroy wartes / they engendre thyrste / they hurte the vnderstādynge (for they engēdre an yll grosse humour) they encreace spittell / & the ieuse of them is good for wattrynge eies / and dothe clarifie the syghte / as Auicen sayth. Farther note / that oynions / hony / and vineger stamped to gether / is good for bytynge of a madde dogge. And therfore some adde these.ij.verses vnto the forsayde texte.

Appositas pertybent morsus ciraare caninos.
Si trite cum melle prius fuerint et aceto.

But of this is spoken before as Allea nuy.ꝛc.

Et modicum granum / siccum / calidumq; sinapis.
Dat lacrymas / purgatque caput / tolliteq; venenum.

Here the auctour touchethe.ij.thynges. Fyrste he

Auicen.ii. can.ca. de preal. Et Bii.iii.ca. de curatio alopecie.

of mustard sede.

he putteth the cõplexiõ of mustarde sede/ sayeng/ that mustarde sede is a lyttell grayne hotte and drye: whiche is true: for it is hotte and drie vnto the.iiij.degree after Auicen.ii.canone.cap.de sinapi. Secondly/ he putteth.iij.proprietes or effectes of mustarde sede. The fyrste is/it maketh ones eies to water: For with hit greatte heate/ hit maketh subtile and leuesthe the humidites of the brayne: wherof than by theyr flowynge to the eies/ the teares come. The.ij.effecte is/ hit purgethe the brayne/mundifienge and clensynge away the flematike humidites of the heed. Also hit purgethe the heed/put in to the nose thyrllis/ by hit mordication prouokyng one to nese. And therfore hit is put in their nostrils/ ỳ haue apoplexie/ for by reason of nesynge the brayne is pourged. And lyke wyse mustarde sede/through it great heate/ doth dissolue and leuse suche flemes as stoppe the cundites of ỳ brayne: of whiche foloweth apoplexie: And thus hit apperethe/ that mustarde sede is a great leuser/ consumer/ and clenser of flematike humidites. The.iij.effecte is/ hit withstandethe poyson: For Auicen saythe/ that venomous wormes can nat abyde the smoke of mustarde sede.

Auicē. loco preallegt.

Crapula discutitur/ capitis dolor/ atqz grauedo.
Purpuream dicunt Violam curare caducos.

Here are put.iij.pprietes or effectis of violettis. Fyrst/violettis delay dronkennes: by reason that violettis/haue a temperate swete sauour/whiche greatly cõforteth the brayne: For a strõge brayne is nat lightly ouer come with drinke/but a weake

Thre proprietes of violettis.

is.

is. Also a violet is colde / wherfore hit colethe the
brayne: and so maketh hit vnable to receyue any
fume. The.ij.is / violettis slaketh heed ache and
greke / that is caused of heate / as Auicen / Rasis
Alma. and Yelue say: by reason that violettis be
colde / they withstande hotte causes. The.iij.is /
violettis helpe them ȳ haue the fallyng syckenes.
Though some say thus / yet this effecte is nat cō
monly ascribed vnto violettis. And therfore if vi
olettis haue this proprete / hit is but by reason of
theyr swete smell / that cōforteth the brayne: whi
che strengthed / is nat hurte by small geefes: and
consequently falleth nat in to epilencie (whiche is
called the lyttell apoplexie / chaunsynge by stop
pynge of the sensible senowes.

Egris dat somnum / Vomitum quoqz tollit ad Vsum.
Compescit tussim veterem / coliciqz medetur.
Pellit pulmonis frigus / Ventriqz tumorem.
Omnibus a morbis subueniet articulorum.

This texte openethe. vij. proprietes of nettyls.
Fyrste nettyls cause a sicke body to slepe. For hit
is subtiliatiue / cuttynge / and scourynge of fleme
and grosse humours / greuynge nature & lettynge
slepe. Secondly it doth away vomite / & custome
therof: by reason that vomite and parbrakyng is
caused of a clāmy humour / whiche the nettel cut
teth. Thyrdly / the nettell fordothe olde coughe:
and specially hony / wherin nettell sede is tempe
red. For the nettell auoydethe clāmye fleme out of
the breast / as Rasis sayth. And Auicen saythe of
the nettell: that whan hit is dronke / with water

Auic. ii. cā. cap. de Ve.

that barly is sodde in / hit mundifieth the breaste: And whan the leues therof is sodde in barlye water they drawe out grosse humours / that are in ꝑ breaste / but the sede therof is stronger. Fourthly it is holsome for them that haue the colike: For a nettell is a cutter / a subtiler / a resoluer / & a scourer of flematike humidite / or grosse ventosite / which engēdre the colike. The colike is a paynfull greke / in a gutte called colon: as the greuous disease iliaca / is named of the gutte ilion. Fyftlye / the nettell dryue the colde out of the lyghtis / throuhe hit heate. Syxtly / an nettell asswageth swellynge of the bealy: for hit resolueth wynde: wherof moste parte swellynge of the bealy cometh. The. viij. effecte is / the nettel helpeth the diseases in the ioyntis / as the goute. This is of trouth / whan it cōmeth through mattier colde / flematike / & grosse: by reason that nettels heate / cutte / and make subtile suche mattier. And besydes these effectis / after Auicen / the nettell stereth to carnall iuste / and propreliye the sede therof dronken with wyne: hit openeth the closynge of the matrice: and leuyngedraweth out fleme & rawe humours: by it vertue abstersiue / and nat resolutiue. Yet lest takyng of ꝑ nettel or the sede hurt ꝑ throte / it is good to drinke there after / a lytell oyle rosate. A nettell is hotte in the begynnynge of the thyrde degree / and drye in the seconde after Auicen. ii. can. cap. de Vrtica.

Hysopus est herba purgans a pectore flegma.
Ad pulmonis opus cum melle coquatur hysopus.
Vulsibus exinium fertur reparare colorem.

Here

Here thauctour putteth ꝑ effectis of ysope. First ysope purgeth the breast of fleme: by reason that isope is an herbe hotte and drie in the.iij.degre/ it is a great wyper/ leaser/ and consumer of flematike humidite: and hath a singular respecte on ꝑ partis of the breast: and therfore isope moste properly is sayde to pourge the breaste of fleme. Secondly/ hit is also good to purge the lyghts/ from fleme for the same cause: and ꝓprely if it be sodde with honye: for honye is a scourer/ for the isopes scourynge is augmented with the honyes. The same wylleth Auicen/ sayenge: Isope comforeth the breaste and lyghtis/ diseased with the coughe and tisicke of olde continuance: and lyke wyse the decoctiō therof made with hony & figgis. Thirdlye/ isope maketh one well colored in the face. For Auicen sayth that the drynke therof causeth good colour. And besydes these effectis/ isope auoideth fleme and wormes/ as Auicen saythe. And after Platearius/ isope sodde in wyne clenseth the matrice/ from all superfluites.

of ysope.

Auicen. ii. can. ca. de ysopo.

220 Appositum cancris tritum cum melle medetur/
Cum vino potum poterit sedare dolorem.
Sepe solet vomitum/ ventremq; tenere solutum.

This texte declare the.iiij.operations of cherfill. First cherfill stamped with hony/ & laide playster wyse to a canker/ healeth hit. Thus saythe Platearius in the chap.therof. A canker is a melancolye impostume/ eatynge partis of the bodye/ as well fleshye as senowy. And it is called a canker/ bycause it goth forth lyke a crabbe. The.ij.effecte

of cherfyll.

for ~ ~

A canker.

is/cherfyll dronke with wyne/ healethe the bealy ache: for hit asswageth inflasion caused of grosse ventosite/wherof the ache cometh/ for hit leuseth ventosite of the stomake and all other guttis/and openeth stoppynge/ and there vnto the wyne helpeth. Thyrdely/cherfyll cessethe vometynge and the laske: by reason hit is hotte in the.iij.degree/ and dry in the.ij.it digesteth/and drieth that mattier wherof vomite commeth. And this is verye trouthe/ whan vomite or the laske come of colde flematike mattier. And besides these effectis/hit prouoketh vrine and the menstruosite/ and swageth ache of the sydes and raynes/and specially taken with mellicratum.

Enula campana reddit precordia sana.
Cum succo rute/ si succus sumitur huius.
225 Affirmat ruptis nil esse salubrius istis.

Elfe docke scab Worte or horse hele.

Here the text openeth.ij.effectis of enula cāpana. Fyrste/ hit comforteth the harte strynge/ that is/ the brymme of the stomake is proprely called the harte stringis/orels the vitall membres/ that is/ the wyndye membres/ whiche be nere the harte/ and specially the harte rote. That hit comforteth the brymme of the stomake appereth/ in that the swete smellyng rote of enula cōforteth the senowy mēbres. The brym̄e of the stomake is a senowye membre. That hit comforteth breathy membres appereth. For wyne made of enula/ called Vinum enulatum/ clenseth the breaste/and lyghtis/ or longes/as Auicē sayth. Also enula swalowed downe with hony/ helpeth a man to spytte: and it is one

Auicen. ii. can. ca. de enula.

of

of those herbes/ that reioyce and cõforte the hart. The.ij.effecte is/the ieuse of this herbe/with the ieuse of rue/is very holsome for them ỳ be burste/ and that is specially whã the burstennes cometh by ventosite: for these.ij.ieuses dissolue that. And besidis these effectis/enula is good for a stomake/ filled with yl humours: and it openeth opilatõs of the lyuer and splene/ as Rasis sayth. And hit comforteth all hurtis/ colde grefes/ and motions of ventosites/and inflasions/as Auicen sayth.

Cum Vino coleram nigram potata repellit.
Sic dicunt Veterem sumptum curare podagram.

Here are put.ij.effectis of hyll worte. Fyrst hyll worte/ & principally the water therof taken with wyne/purgeth blacke coler. Secondly/ hilwort/ heleth an olde goute. For the pprete of this herbe is to melte and dissolue fleme: wherof/ very oftẽ/ the goute is wonte to be engẽdred. And note/that after Platearius/ hilworte is hotte and dry in the thyrde degree. The substaunce therof is subtile/ the vertue comfortable/ through the swete smell/ of hit substance hit openethe/ and of hit qualites draweth: of hit fyrie substance or nature/ hit consumeth/ by burnynge and drienge.

Illius succo crines retinere fluentes
Ablitus asseritur/ dentisque curare dolorem.
Et squamas succus sanat cum melle perunctus.

Here he puttethe.iij.effectis of water cresses. Fyrste/ watercresses reteyne heares/ fallynge away/ if the heed be annoynted with the iewse therof/ orels if the ieuse or water therof be dronke.

A remedye for coler.

Water cresses.

Auic. ii. cā. cap. de nasturcio.

This effecte Auicen toucheth sayeng: The drynkyke or annoyntyng with watercressis cure tothe ache: specially if the ache come by colde: for it persethe / resoluethe / and heatethe / as appereth at Cur moriatur homo. Thydly / ỏ teuse of water cresse takē with hony / or the place annoynted therwith / doth away skales that cleaue to ones skynne: by reason ỏ suche skales be engēdred of salte fleme. Watercresse as is sayde / purgeth all fleme: therfore if hit be dronke / hit resisteth the cause of skales: and the place annoynted therwith auoydeth the skales / and specially myngled with hony: for that is a clēser / and so helpeth the cressis to purge. Beside these effectis / cressis drie vp the corruptiō of the bealy / cleanseth the lyghtis / heateth the stomake and liuer / and is holsome agaynst the grosnes of the spiene: propreiy whā therof and hony / a plaister is made / it causeth one to caste vp colet / hit augmenteth carnall luste: and by dissolvynge auoydeth out wormes / and prouoketh menstruosite / as sayth Auicen.

Lecatis pullis / ac lumina mater hyrundo /
Plinius vt scribit / quamuis sint erula / reddit.

of celendine.

Here is putte one notable thynge of Celendine. Whan yonge swalowes be blynde / the dāme bringeth celendine / and rubbeth theyr eies / ⁊ maketh them to see: wherby the auctour shewethe / hit is holsome for the sighte. And this appereth playnly / sith hit is cōmonly put in medicines agayuste feblenes of syghte. Celendine hath teuse ⁊ is well knowen. And why swalowes knowe it better thā

other

other byrdes may be/by cause theyr yonge beokt
nee blynde: swalowes donge doth make blynde:
and so the dame dogeth some tyme in the yonges
eies/and maketh them blynde. And after Plate
arie/celendine is hotte and drie in the.iij.degree.
And of it qualites and substance/hit hath vertue
to dissolue/consume/and drawe. And the rootis
therof stamped & sodde in wine/are good to purge
the heed/and womans priuite from broken moist
humours/if the paciet receyueth the smoke ther
of at the mouth/& after gargyle wyne in ý throte.

Auribus infusus vermes succus necat vsus.

Corpe verrucas in aceto cocta resoluit.

235 Pomorum succus flos partus destruet eius.

Here thauctour reherseth.iij.thyges of wylowe.
First/the ieuse of wylowe poured in to ones eare/
kylleth wormes: by reason of the stiptisite & dry
enge therof. And after Auicen nothyng is better
to heale matterynge at the eares/than the ieuse
of wylowe leaues. Secondly/the rynde of wylo
wes/sodde in vineger/dothe awaye wartes. And
Auicen saythe/wylowe ashes with vineger/dra
weth vp wartis by the rotis: by reason of ý ashes
vehement drienge. Yet to distroy wartis/nothyg
is better/thã to rubbe them with purslane. This
purslane doth of hit ꝓprete and nat qualite/after
Auicen. Thyrdlye/wylowe flowers and ieuse of
it feute/letteth the byrthe of a childe: for through
hit stiptisite and drought/hit causeth the childe to
be borne with great payne.

Confortare crocus dicatur letificando.

Wyllow

To kylle
V vormes
in ones
eares.

Auicen. ii.
can. ca. de
sasice.

To voyde
Wartes.

Auicen. ii.
can. ca. de
portulaca.

Membra

of saffrõ. Membraqz defecta confortat e par reparando.

Here are put certayne holsome thyngẽs of saffrõ. Fyrste/saffron cõforteth mans body/ in gladdyng it. And wytteth well/that saffron hath suche propzete/that if one take moze therof than he ought/ hit wyll kylle hym in reioysynge oz laughynge.

Auic. ii. cã. ca. de croco

Auicen saythe/that to take a dzãme and a halfe/ wyll kylle one in reioysynge. Secondlye/saffron comfoztethe defectiue membzes/ and pzincipallye the harte. Hit comfoztetb eke the stomake/ by hit stiptisite and heate: and foz the same cause restoreth the liuer/and specially thzough hit stiptisite/ whiche wyll nat suffre the liuer to be disolued. Yet to vse hit ouer moche/induseth parbzakynge/and marreth the appetite. Of this Auicen warnethe vs/sayenge: Hit causeth parbzakynge & marreth the appetite/ bicause it is contrary to the sharpenes in the stomake/ whiche is cause of appetite. Besydes these ppzetes/saffron maketh one slepe/ and dullethe the wyttes/ and whan hit is dzonke with wyne/hit maketh one dzonke/ it clenseth the eies/ and lettethe humours to slowe to them/ hit maketh one to bzeth well/ it stereth to carnal lust/ and maketh one to pysse.

Flegma Vires modicas tribuit/ latosqz bzeuesque.
Flegma facit pingues/ sanguis reddit mediocres.
240. Sensus hebes/ tardus motus/ pigritia somnus.
Hic somnus lentus/ piger/ in hac sputamine mustus.
Et qui sensus habes pingues/ facit color albus.

This texte sheweth certayne pozpzetes of the cõplexiõ of fleme. Fyzst/flematike folkes be weake/

by

by reason that theyr naturall heate/ whiche is begynner of all strength and operation/ is but feble. Secondly/ flematike folkes be shorte and thycke: for theyr naturall heate is nat stronge inoughe to lengthe the bodye: and therfore hit is thycke and shorte. Thirdly/ flematike folkes be fatte/ bicause of theyr great humidite. Therfore Auicen sayth/ that superfluous grese signifieth colde and moistnes: For the bludde and the vnctious mattier of grese/ persynge through the veines in to the colde membres (throughe coldnes of the membres) do conielle to gether/ and so engendre in man moche grese/ as Galen sayth in his. ij. boke of operation. He saythe after/ that sanguine men are myddell bare betwene the longe and the shorte. Fourthly/ flematike folkes are more inclined to ydelnes and study than folkes of other cōplexion: by reason of theyr coldnes/ that maketh them slepe. Fyftlye/ they slepe lōger/ by reason of theyr great coldnes/ that prouoketh them to slepe. Syxtelye/ they be dull of wytte and vnderstandynge: for as temperate heate is cause of good witte and quicke vnderstādyng: so cold is cause of blūt witte & dul vnderstādyng. Seuēthly/ they be slouthful/ & that is by colde: for as heate maketh a mā lyght & quicke in mouyng: so cold maketh a man heuy & slouthful. The. viij. is/ they be lumpyshe and slepe longe.

Reddit fecundas permansum sepe puellas.
Isto stillantem poteris retinere cruorem.

This texte openeth. ij. cōmodites of lekes. Fyrst ofte eatynge of lekes make ponge womē frutfull: Of lekes.

Auicen. ii. can. ca. de porro.

by reason as Auicen saythe / lekes delate the matrice / and taketh awaye the hardnes therof: whiche letteth the conception. Secondly lekes stynce bledynge at the nose / as Auicen saythe. Many other effectis of lekes are reherſed at Allea nux ruta.

245 Quod piper est nigrum non est dissoluere pigrum.
Flegmata purgabit / digestiuamqz iuuabit.
Lencopiper stomacho prodest / tussisqz dolori.
Vtile preueniet motum febrisqz rigorem.

Pepper.

This text declareth many cõmodites of pepper: and fyrst. iij. of blacke pepper. Fyrste / blacke pepper / through hit heate & drines / leuseth quickely: for it is hotte and drie in the. iij. degree. Secõdly / hit purgeth fleme: for it draweth fleme from the inner parte of the body / and consumeth hit. Lyke wyse hit auoydethe fleme out that cleuethe in the breast and stomake / heatynge / subtilynge & dissoluynge hit. Thyrdly / hit helpethe digestion. And this appereth by Auicẽ / sayenge: that pepper is digestiue causynge appetite. And this speciallye is to be vnderstande by longe pepper: whiche is more holsome to digest rawe humours thã either whyte or blacke / as witnesseth Galen. Secõdly / he declareth. v. holsome thinges of white pepper. Fyrste / whyte pepper comfortethe the stomake. And this appereth by Galens wordes / sayenge: that hit cõforteth ẏ stomake more than ẏ other. ij. To this agreeth Auicen / sayenge: whyte pepper is more holsome for the stomake: and more vehemently dothe comforte. The. ij. is / pepper is holsome for the coughe / specially caused of colde fleumatike

Auic. ii. cã. cap. de pipare.

Gal. iii. de reg. sanitatis. ca. viii.

Auic. loco preallegat.

matike mattier/for hit heatethe/dissoluethe/and cutteth hit. To this Auicen assenteth/sayenge: Whan pepper is ministred in lectuaries/it is holsome for the coughe/and aches of the breaste. Thyrdely/white pepper is holsome for ache/and that is to witte of the breaste/and vētous payne. And for that all pepper is good: for all pepper is a dimynysher and a voyder of wynde. And Auicen saythe: that white pepper and longe is holsome for prickynge ache of the bealye/if hit be dronke with honye & freshe baye leaues. Fourthly/pepper withstandeth the causes of a colde feuer/for it digesteth and heateth the mattier. Fyftly/white pepper is holsome for a shakynge feuer/by reason that pepper with it heate comforteth ý senowes/and consumeth the mattier spredde on them. And Auicen sayth in rubbynge it is made an oyntmēt (with vnguentum) holsome agaynst shakynge. These.v.ꝓpretes are ascriued to ý other kýdes of pepper/as Auicē sayth. And besyde these effectis/pepper heteth the senowes and braunes of mans body: it mundifieth the lightis/and a lyttell thers of puoketh the vrine/but moche leuseth ý bealy/as saythe Auicen. There be.iij.sortis of pepper/white pepper/called lencopiper/longe pepper/called macropiper/& blacke pepper/called melancopiper. Hit is called whyte pepper that is very grene and moyst: and whan it is a lyttell dried/and nat perfectly rype/hit is called longe pepper. But whan hit is perfectly rype/hit is called blacke pepper.

Agaynste belyache.

Et mox post escam dormire/nimisq; moueri.

Hurtefull to the herynge.

Here are touched.iij.thynges that greue the herynge. The fyrst is/ immediate slepe after meate/ and that is if one eate his fyll. For the immediate slepe wyll nat suffre the meate to digeste: and of meate vndigested are engēdred grosse vndigested fumes: whiche with theyr grossenes stoppe the cundites of heryng: & eke they engrosse & trouble the spiritis of herynge. The.ij.is to moche mouynge after meate: for that also letteth digestion/ and the due shuttynge of the stomakes mouthe: by reason that than the stomakes mouthe closeth nat so easely/as by a lyttell walkyng/wherby the meate discendethe to the bottum of the stomake. For whā the stomake is nat shutte/ many fumes ascende to the heed/that greue the herynge. The thyrde is dronkennes/ wherof many fumes and vapours are engēdred/whiche ascēde to the heed/ & organ of herynge/troublyng the spirite therof/ and greuynge the herynge. And drōkennes doth nat only hurte the herynge/ but also the syghte/ and all the sensis/ for the same cause/ as is before sayde. There be.iij.thynges/ as Auicen saythe/ that hurte the eare and other senses/ lothynge/ repletion/and slepe after repletion. And some text hath this verse: Balnea/ sol/ vomitus/ affert repletio clamor. Whiche thynges greue the herynge/ but specially great noyse. For Auicen sayth/if we wyll here well and naturallye/ we muste eschewe the sonne/laborious baynynge/ vomite/great noyse/ and repletion.

Auicen. iiii. iii. cap. ii. de conseruat. sanit. auris.

Metus / longa / fames / vomitus / pertussio / casus.
Ebrietas / frigus / tinnitum causat in aure.

Here are touched .vij. thynges / whiche cause a hummynge & a noyse in ones eare. The fyrst is / feare / and after some / motion. The cause is / for in feare / the spiritis and humours crepe inwarde towarde the harte sodaynlye: by whiche motion ventosite is lyghtly engendred / whiche entrynge to the organ of the hearynge causeth tyngynge or ryngynge in the eare. By corporall mouynge also humours and spiritis are moued / of whiche motion ventosite is lyghtly engendred / whiche commynge to the eares causethe ryngynge. For ryngynge is caused through some mouynge of a vapour or ventosite about the organ of the heryng / mouynge the naturall aire of those pipes cõtrary to theyr course. The.ij.is great hunger: Auicen sheweth the reason sayenge: that this thyng chãcethe throughe humours spredde and restynge in mans body. For whan nature fyndeth no meate / she is conuerted vnto them / and resoluethe & moueth them. The.iij.is vometynge: For in vometynge / whiche is a laborious motion / humours are specially moued to the heed. In token wherof we se the eies and face come redde / and the syghte hurte. And thus also by vometyng / vapours and ventosites are soone moued to thorgan of the herynge. The.iiij.is ofte beatynge about the heed / specially the eare. For therby chanceth vehement motion of the naturall aire / beynge in the organ of the herynge. For whan any membre is hurte / Auicē. liii. tii. cap. ly.

nature immediatly sendeth therto wynde & blud/ whiche.ij.be the instrumētes of nature: by whiche than/ motion is caused in the eare. The.v.is fallynge/specially on the heed/ for the same cause that is shewed of beatynge. And of a falle/ what euer it be/ a mouyng of humours is caused in the bodye. The.vj.is dronkennes. For dronkennes fyllethe the heed with fumes and vapours/ whiche approchynge to ȳ organ of the herynge/ troubleth it/ and maketh a noyse in the eare. The.vij. is colde: For by great colde the organ of herynge is febled: wherfore of a small cause by colde/ ryngynge in the eare chāceth: for great colde causeth ventosites. And ryngynge in the eares chancethe nat only by these causes/ but also of many other: as of ventosite engendred in the heed/ and therin moued/ orels by soune of mattier and corruption engendred in the eare/ orels by motion of ventosites/ chansynge oftymes in the openynge of the eare: as they that haue an ague: or by the great repletion of the body/ and most speciallye of the heed: or by some clammy mattier resolued in to a lyttell ventosite: or by medicines/ whose propzete is to reteyne humours & ventosites in the partis of the brayne/ as sayth Auicen.

Balnea/ Vina/ Venus/ Ventus/ piper/ allea/ fumus.
Porri/ cum cepis/ lens/ fletus/ faba/ synapis.
255 Sol/ coitus/ ignis/ labor/ ictus/ acumina/ pulnis.
Ista nocent oculis/ sed Vigilare magis.

xxi. thynges hurte

Here are declared.xxi.thinges hurtfull to ȳ eies. The fyrste is baynynge/ whether hit be moyste or

drie/

drie/called hotte houses. Fyrst/baynynge greatly heteth the eies/and so hurteth theyr cõplexion/for the eies be naturally colde/of the nature of water. Secondly/baynynge driethe and resolueth ẏ subtile humidites of the eies: with whiche the sighty spiritis/that are fierie/shulde be refreshed & tempered: This hath made many one blynde in Almayne/where as they vse many baynes & hotte houses: Lyke as in Holande are more lepers thã in any other countre for faute of good gouernãce. The.ij.is wyne/vnmoderately taken: for that febleth the eies and syght: by reason hit fylleth the heed with fumes and vapours: and therfore dulleth all the wyttis. The.iij.is ouer moche carnall copulation/whiche all phisitians say febleth moche ẏ syghte. And Aristottel noteth the cause: for by carnall copulation/that that is behouefull for the eies is taken away. There must be in the eies moyste wattryshe subtilite/whiche fortifiethe the visible spiritis. For the eie is naturally moyste. Wherfore Aristot. saythe the eies be of the nature of the water. But whan naturall moystures are drawen and voyded out/the bodye waxethe drye/and wythereth awaye: the eies losetheyr propre nature/whiche they reteyne & kepe by humidite: & nat without a cause: for by firie spiritis/whiche are in moche mouynge/the syghte wolde vanishe away/ner that hit were succored with moysture. Thus hit appereth playnly/that carnall copulation driethe vp the superiour partis of man/drawyng away the moystnes wherby ẏ quicke sight

fult to tye eies.

Aristo. iiii. part. problematum.

Arist. in sesu & sensato. Et. B. de gen. animalium.

is

is hurt. The.iiij.is the wynde / and specially the
Hippoc. aph. 1ffo. Austrini flatus ꝛc.
southe. Wherof Hippocrates saythe: the southe
wynde is mystye / and duskethe the eies: for that
wynde fyllethe the heed with humidites / whiche
dullethe wyttis and darke the syghte. The.v.is
pepper / whiche through ȳ sharpenes therof / en-
gendrethe fumes that byte the eies. The.vi. is
garlyke / whiche also hurteth the eies / through is
sharpenes and vaporosite / as is sayd at Allea nuy.
The. vij. is smoke / whiche hurtethe the eies /
through hit mordication and drienge. The.viij.
is lekes: For by eatynge of them / grosse melanco-
lye fumes are engendred: wherby the syghte is
shadowed / as is before sayde / at Allea nuy ruta. ꝛc.
The.ix.is oynions / the eatynge of whiche hur-
tethe the eies / through theyr sharpenes. The.x.
is fens / the moche eatynge wherof / as Auicen
sayth / dusketh the syghte / through the vehement
dryenge therof. The.xi. is to moche weppynge:
whiche weakethe the eies / for hit causeth debilite
retentiue of the eies. The.xij.is beanes: the vse
wherof engendreth a grosse melancoly fume / dar-
kynge the visible spiritis / as lekes do. And ther-
fore the eatynge of beanes / inducethe dredefulle
dreames. The.xiij.is mustarde / the vse wherof
kebleth the syght through hit tartnes. The.xiiij.
is to loke agaynst the sonne: and that is through
the vehement splendour and bryghtenes therof:
wherby the syghte is distroyed: as apperethe by
experiece. For the vehemēt sensiblenes of a thyg
nat proporcioned to mans sense / as the sonne bea-
mes

mes / corrupte mans sense. The. xv. is to moche carnall copulation / and specially after greatte fe-dynge or repletion / or after great voidyng or empti-nes: but this is all redye declared. The. xvj. is fire / the beholdynge wherof / causethe vehement drines in the eies / and so hurteth the syghte: and eke the bryghtnes therof hurtethe the eies. And therfore we se cõmonlye / that smythes and suche as worke before the fyre / be redde eied and feeble sighted. The. xvij. is to great labour / for that eke drieth vehemently. The. xviij. is smytynge vpon the eies / whiche hurteth the eies and syght / for it maketh them bludde shotte / & troubleth ý visible spirite: & other whyle engendrethe impostumes. The. xix. is to moche vse of tert or sharpe thyngs / as sauces: and that is through the tertnes of fu-mes of them engendred. The. xx. is duste / or walk-yng in dusty places: in whiche duste fleeth lighe lyin to the eies / & duskethe the syghte. The. xxj. and aboue other hurtfull to the eies and syght / is. to moche watche: For to moche watche inducethe to moche drynes in the eies. And generally all re-pletions hurt the eies: and all that driethe vp na-ture: and all that trouble the bludde / by reason of saltnes or sharpenes. All dronkennes hurteth the eies: but vometynge cõforteth the syght / in that hit purgeth the stomake: and hurteth hit / in that hit moueth the matters of the brayne / drynynge them to the eies. And therfore if hit be nedefull to spue / hit muste be done after meate without con-straynynge. Also to moche slepe incontinent after

meate/and moche bludde lettynge/ and propzelye with ventosites/ hurtethe the syghte as Auicen sayth .iii. tract. iiii. ca. iiii. where he expzesseth many of the forsayde causes.

Feniculus / Verbena / rosa / celidonia / ruta/
Ex istis fit aqua / que lumina reddit acuta.

To clarifie the eies.

This texte recitethe.v.herbes / whose water is verye holsome foz the syghte. The fyzste is fenell / whose ieuse put in to the eie / sharpeth the syghte/ after Rasis.iij.Alm̃. The.ij. is verueyn / wherof the water is of many phisitians put in rescepytes holsome agaynst feblenes of syghte. The thyzde is a rose / whose water dothe comfozte the lyuelye spirite and syghte. The.iiij. is celendine / whose ieuse is citrine/hit is called celidonia/that is / gyuynge celestiall gyftes. The.v.is rewe: ẏ water of those.ij.herbes is holsome foz the syghte / as phisitians cõmonly say.

Sic dentes serua / porrorum colligte grana.
260 Ne careas iure cum iusquiamo simul vre.
Sicqz per embotum fumumqz cape dente remotum.

For tothe ache.

Here the auctour reciteth certeyne medicines foz tothe ache. He saythe/ Lykes sede & henbane burned to gether / is good foz the tothe ache. They must be ministred on this wyse: The ieuse of hẽbane with the lyke sede must be burned to gether: and the smoke must be resceiued through a fonell/ on the side that the ache is. The vertue of the hẽbane taketh away the kelynge of the payne. And the vertue of ẏ lyke sedes fume kylleth wozmes: whiche other whyle lyenge in the concauites of ẏ

tethe/

tethe/cause intollerable payne/as Auicen saythe/ ii. canone cap. de potto.

Nux oleum / frigus capitis / anguillaqz potus.
Ac pomum crudum faciunt hominem fore raucum.

This text declareth. vj. causes of horsenes. The fyrste is eatynge of nuttis: for nuttis drie moche: and therfore they asperate the voice / and make it like a cranes voyce. The. ij. is oyle/ the vse wherof may engendre horsenes: for some clāmy partis therof cleue fast to the pipe of the lyghtis/ caulyng horsnes. Secondly/ hit may make colerike folkes hoorse for that in them ỳ oyle is lightly enflamed/ and so that inflamation causeth exasperation and horsnes: but the fyrste cause semeth better. The thyrde is colde of the heed: For colde of the heed doth presse to gether the brayne: wherby the humours discende towarde the throte / and the pype of the lyghtis: enducynge horsenes/ throughe to moche moystnes of the pipe. The. iiij. is eatynge of yeles: for the eatynge of them multiplieth clāmy fleme: whiche comynge to the lyghtis/ stycke there styll/ and cause horsnes. The. v. is ouer moche drynkynge / specially towarde bedde. Nowe the vehement wetynge of the pipe of the lightis/ dothe chiefly cause horsnes of the voyce / as all phisitians say. The. vj. is rawe apuls/ for in that they be rawe they encreace fleme: and if they be nat rype / but sharpe and sower / they make the throte roughe.

Jejuna / vigila / calcas dape / valde labora.
265 Inspira calidum / modicum bibe / comprime flatum.

Hec bene tu serua si vis depellere reuma.
Si fluat ad pectus / dicatur reuma catarrus.
Ad fauces branchus / ad nares esto corisa.

Here are touched. vij. thyngs that cure ỳ reume.

For the reume.

The fyrste is abstinence from meate / or fastynge / for therby the mattier of reume is dimynyshed: for abstinence drieth / and the mattier is better ryped and consumed: For whan nature fyndethe no matter of foode / wheron she may worke: she worketh vpon reumatike mattier and consumeth hit: and so the heed is lesse fylled therwith. Wherfore Auicen saythe: that a man hauynge the catar or the pose / shulde take hede he fylle nat hym selfe with meates. The. ii. is watche: for watche dryeth the brayne / and withstandeth that ỳ vapours ascende nat to the heed. The. iij. is hotte meatis and drynkes: for throughe theyr heate the colde mattier of the reume is digested. The. iiij. is to labour moche: for therby the mattier reumatike is consumed: by reason that moche labour drieth vp ỳ superfluites of the bodye. And in stede of Salde some textis haue Beste: and than the sentence is / that warme garmētis is holsome for the reume / specially whan hit cometh by colde mattier. The v. is inspirynge of hotte aier / and specially yf the catarre procede of colde matter: for by breathyng of warme aier / the mattier is warmed and riped. The. vj. is to drynke lyttell and endure thyrst: for therby the reumatike mattier is consumed. And eke by lyttell drynkynge the heed is nat fylled as with moche drinkynge. The. vij. is to holde ones

breath:

breath: for that is specially good in a catarre/caus-
sed of a colde mattier: by reason that this holdyng
of the breathe heatethe the partis of the breast:
and so the colde fleumatike mattier/causynge the
catarre/is better digested. These thynges and
many other Auicen toucheth/sayenge: Hit beho- Auicē. loco
uethe to kepe the heed warme continuallye. And preallego.
also hit must be kepte from the northe wynde/and
propzely after the southe. For the southe wynde/
repleteth and makethe rare. The northe wynde/
constraynetb. Also he must drinke no colde water:
nor slepe on the day tyme: He must endure thyrst/
hūger/and watche: as moche as he can: for these
thynges in this sickenes are the begynnynge of
helth. Farther more Rasis biddeth hym ȳ hath ȳ Rasis. ix.
reume/to beware of lyenge vp ryghte. For by ly- Almansor.
enge vp ryghte the reumatike matter flowetb to
the hynder partis of man/where as be no mani-
feste issues/wherby the mattier maye voyde out:
Therfore hit is to be feared lest hit flowe to the se-
nowes/and cause the crampe or palsey. And lyke
wyse he ought vtterly to forbeare wyne: for wyne
is vaporous: and in that hit is verye hotte/it dis-
solueth the mattier/and augmenteth the reume:
And lyke wyse he must nat stande in the sonne nor
by the fire: for the sonne and fire leuse the mattier
and augmenteth the reume. In the last.ij.verses
thauctour puttethe difference betwene these.iij.
names/catarrus/Branchus/and corisa. And the dif-
ference standeth in ȳ mattier flowyng to one part
or an other of the body: Whā the mattier rōnethe

to the breaste pautis / hit is called catarrus : whan hit ronneth by the nose / it is called corisa : whan hit ronnethe to the necke / hit is called branchus. But this worde reume dothe note & signifie generally all maner of mattier flowyng from one membre to an other.

Auripigmentum sulphur misce ex memento.
270 His decet apponi calcem commisce sapone.
Quattuor hec misce, commixtis quatuor istis.
Fistula curatur / quater ex his si repleatur.

Here the auctour putteth a curable medicine for the fistule / sayenge : that a playster made of auripigmentum / brymstone / white lyme / & sope myngled to gether healeth the fistule. For these thyngis haue vertue to drie and mundifie : whiche ententions are requisite in healynge a fistule. Platearie sayth / auripigmentum is hotte and drie in the. iiij. degree : it dissolueth and drawethe / consumethe / and mundifieth. Brymstone and sope as he sayth / are hotte & drie : but brymstone is more vehemente : for hit is hotte and drie in the. iiij. degree / but sope is nat. Auicen saythe / that lyme washed / drieth without mordicatiō / and makethe steddye. The fistule is a rounnynge sore / whiche auoydeth mattier more or lesse / after the diuersite and course of the moone. Auripigmētum is that ye grauers fastē bras & other mettals wō to stones.

For the fistule.

Ossibus ex denis bis sentenisq; nouenis
Constat homo denis bis dentibus et duodenis
275 Ex tricentenis decies sex quinquegq; venis.

The nōbre

Here thauctour nombreth the bones / tethe / and veynes

beynes in mans body. Fyrste/ he saythe there be CCxix.bones. Yet after the doctours of phisike/ as Hippocrates/ Galen/ Rasis/ Auerroys/ and Auicē/ the bones in mā be. CCxlviij. And though herin be variance/ yet there is a mayster of phisicke that saythe: of bones.

Ossa ducenta sunt/ atq; quater duodena.

Secondly thauctour sayth/ that a man most cōmonly shulde haue.xxxij.tethe. But yet hit chanceth that some men lacke.iiij.the laste tethe: whiche be behynde them that we call the grynders: & these haue but.xxviij.tethe. Some lacke these iiij.laste tethe in childe hod only: some other lacke them tyl they be very olde: and some all their life. Here is to be noted/ ý after Auicen/ the.ij.formost tethe be called duales: and.ij.on either side of these twayne/ are called quadrupli. There be.ij.in the vpper iawe/ and.ij.in the nether: al these tethe were ordeined to cutte: and therfore some cal them cutters/ and speciallye the duales. Nexte vnto those quadruples/ are.ij.tethe aboue/ and.ij.benethe.called canini/ whose office is to breake harde thingis. After those be.iiij.other on either side called grynders.iiij.aboue and.iiij.beneth. After those some haue a tothe called sensus/ on either syde/ and as well aboue as benethe. These also are ordeyned to grynde mans meate. And so the holle nombre of ý tethe is.xxxij.orels.xxviij.in them that haue nat ý tethe called sensus. There is than.iiij.duales iiij.quadruples.iiij.dogge tethe.xvj.grinders/ & .iiij. sensus. Thyrdly the text saith/ that there is in mā CCClxv.beynes/ as appereth in the anothamie. The nōbre of tethe.

Aui.i. doct 5. cap. de anoth. dentium.

Quatuor

Quatuor humores in humano corpore constant.
Sanguis cum colera / flegma / melancolia.
Terra melan. aqua / fleg. et aer / sanguis color ignis.

Here the auctour declarethe the.iiij.humours in man/as bludde/fleme/coler/and melancoly. And shewynge the nature and complexion of them/ he compareth eche to one of the.iiij.elementes. Melancoly is colde and drye & so cōpared to the erthe/ whiche is of lyke nature: Fleme is colde & moyst/ and so cōpared to water. Bludde is hotte & moist/ and so compared to the aier. Coler is hotte & drie/ and so compared to fyre. These thynges are declared in these verses.

Humidus est sanguis / calet / est vis aeris illi.
Alget / humet / flegma / sic illi vis fit aquosa.
Sicca calet colera / sic igni fit similata.
Melancolia friget / siccat quasi terra.

Aui.i.doct iiii.cap.i.

For a farther knowlege wittethe well/ that after Auicē/ there be.iiij.humours in mās body/ blud/ fleme/coler and melancoly/ as is sayde. The best of them is blud / fyrst by reason hit is the mattier of mans spiritis: in whom consistethe mans lyfe and operations. Secondly bicause hit is comfortable to the principles of lyfe / hit is temperatlye hotte and moyste. Thyrdly / bicause hit restoreth and nourisheth the body more than the other humours: and it is called the treasure of nature: for if hit be loste dethe foloweth forth with. Nexte to bludde in goodnes is fleme: Fyrst by reason that if nede be / hit is apte to be tourned in to bludde. Secondly/bicause hit is very nere like humidite/ whiche is as fūdatiō of lyfe. After fleme in goodnes is coler: whiche is partner with natural hete

so

so longe/ as it kepeth conuenient measure. Than
foloweth melancoly / as dregges and durte remo
ued aparte from the principles of lyfe / ennemy to
ioye and liberalite / and of nere kynred to age and
deche. Secondly note / that in the diuision of hu
mours / there is. ij. kyndes of blud / that is to say /
naturall & vnnaturall. Naturall blud is ruddye:
that is to saye / veyne bludde ruddye and obscure:
and arterie bludde ruddye and clere: without yll
sauour: and in comparison of other humours / is
very swete. Vnnaturall is double: the one is vn
naturall in qualite / that is to say / whiche is chā
ged from good cōplexion in it selfe: oreis by myn
glyge of an other humour. There is an other vn
naturall bludde / whiche throughe myngiynge of
other humours / is yll bothe in qualite / substance /
quantite / and in proportion of the one to ȳ other.
And this is double: for the one is nat naturall / by
myngiyng of an yll humour / that cometh to hym
from without. The other is vnnaturall by myn
giynge of an yll humour / engendred in the selfe
blud: as whan parte of the blud is putrified / and
the subtile parte therof is tourned in to coler / and
the grosse part in to melancoly: oreis that coler / or
that melācoly / oreis both remayneth in the blud.
And this vnnaturall bloud / by myngiynge of an
yll humour / varieth from naturall bludde many
wayes. Fyrst / in substance: for hit is grosser and
fouler: sith melācoly is myngled therwith: oreis
hit is more subtile / whan wattrishenes or citrine
coler is myngled therwith. Secondlye in colour:

for some tyme / whan fleme is myngled therwith / hit enclineth to whitenes / or through melancolye to blackenes. Thirdly in sauour: for by mynglyng of putrified humours hit is more stynkynge: or els by mynglynge of rawe humours hit hath no saudur. Fourthly in talage: for by mynglyng of coler / hit enclineth to bitternes / and by melancoly to sowernes / or by fleme to vnsauerynes. Also of fleme there be. ij. kyndes / naturall & vnnaturall. Naturall is that / whiche within a certeyne space wyll be bloudde: for fleme is vndigested bloudde. There is an other spice of fleme / whiche is swete and some what warme / if hit be compared to the bodily hete: But comparynge hit to ruddye blud and coler / hit is colde. Fleme is naturally whyte: and this is called swete fleme / extendynge this name swete to all the talages delitynge the taste: for other wise this natural fleme is nat swete: but vnsauery and watrishe / and very nere the talage of water. And to this fleme / nature hath nat gyuen a ppre mansion / as she hath done to coler and melancoly: but nature maketh it ronne with the bloud: for it hath a very nere similitude to bloud. And of this fleme there be. ij. necessites and one vtilite. The fyrste necessite is / that hit be nere the membres / so that theyr vertue maye digeste and turne hit in to bloudde: and that the membres by hit may be nourished / whan they haue loste theyr naturall foode / that is for to saye / good bloudde / throughe restrynte of material bloud / whiche restreynt is caused of the stomake & lyuer / through

some

some causes accidentall. The.ij.necessite is / that hit myngle with the bloud / and make hit apte to nourishe the mēbres of flematike complexion / as the brayne and nuche: for that that must norysche these mēbres / must be well myngled with fleme. The vtilite of fleme is that hit moyst the ioyntes and membres / that moue moche / leste they wax drie through the heate that cometh of theyr mouynge and rubbynge. Unnaturall fleme may be deuided. First in hit substance: & so some therof is muscillaginosū: and that is fleme / to ones semynge / diuerse: for in some parte it is subtile and thynne / and in some other grosse and thycke: it is called musculaginosū / bicause hit is lyke musculages / drawē out of sedes. There is an other fleme that appereth egall in substance / that is in subtilite & grossenes to ones demynge: but for a trouth hit is diuers in euery parte: this is named rawe fleme. And this encreasethe in ȳ stomake and entrayles. And to auoyde hit out of the stomake / Hippocrates byddethe vs spue twyse a monethe: and to voide hit out of the guttis / nature hath ordeyned coler to runne from the chest of the gall to the entrayle ieiunū / & so forthe to the other lower guttis / to scoure away that fleme from the brymmes of the entrayles / and to cause hit to discende downe with the other dregges and fylthe. Some tyme this fleme is encreased in the veynes / specially of olde folkes / by minishyng of theyr digestiō: and there remaynynge / is by lytell & lytell augmented and engrossed / hurtynge nature / whiche

tannat by the veynes/therto ordeyned/voyde hit out/yet it doth that is possible to kepe it from the harte/and other inwarde membres: and driueth it to the outwarde membres/and specially to the legges: for by hit heuynes hit naturally drawetb to the lower partis of man: And this is the cause why olde folkes legges are swollen/& that if one presse downe his fynger therin/there taryethe a hole: specially towarde night/and in fatte folkes/& suche as were wonte to be nourished with moyst meates. There is an other spice of fleme/verye subtile/& wattrishe/lyke vnto water/some what thicke: This fleme is verye often myngled with theyr spittyll/that haue yll digestion/and of those that be great drinkers: it runneth from ẏ brayne to the nose/as hit is wonte in the begynnynge of the pose: and whan by decoction and boylynge in man/hit cometh grosse/hit is turned in to fleme/grosse/white/and muscillage. There is an other fleme grosse and white/called gipseum: the subtile partis of this fleme is dissolued/through it longe bydynge in the iointis: and the grossenes therof/remaineth in ẏ ioyntis as harde as stones. This fleme engēdrethe a goute vncurable. There is an other fleme thycke and grosse/lyke to molt glasse/in colour/clāmynes and weight. Secondly vnnaturall fleme differethe in talage: for there is certayne fleme/ẏ is swete/whiche is by mynglynge of bludde with fleme. And vnder this is conteyned the vnctuous fleme: whiche is engendred by mynglynge of vnctuous bloud and fleme. There

is

is an other maner of vnsauerye fleme / caused of rawnes: as certeyne glassy fleme. There is an other salte fleme / caused by myngylynge of coler. And this is more bytynge drier / and lyghter / than any other fleme / through the coler / mingled therwith / whiche is drie lyght / and sharpe. And this fleme is ofte founde in theyr stomakes / that be flematike / that drinke moche strouge wyne / and that vse salte and sharpe meates / and cleuynge to the stomakes / causeth other whyle thyrst untolerable: and rumyng by the guttis / hit some tyme fleeth them: and causethe the bluddy menstyng in the fundemét ofte tymes inducetb strouge costiuenes. There is an other fleme that is sharpe by myngylynge of sharpe melancolye therwith: and some tyme / throughe boylynge of fleme: as hit chanceth in the swete ieuses of frutes: that fyrste boyle / and after waxe ripe: And this fleme appereth oftner in theyr stomakes that digest yll / than in other partis. For naturally coler floweth to the mouthe of the stomake / to stere vp thappetite: whiche descedyng downewarde / some tyme myngled with fleme / maketh it sower: and this is perceyued by sower belchynges. And other whyle this fleme is engendred in the stomake by boylyng with a weake heate. There is an other fleme called pontike / whiche is some tyme caused by myngylyng of pōtike melancoly. But this is seldome / by reason that pontike melancolye is very scarse. Hit is some tyme caused throughe behement coldnes therof: wherby the moystnes therof is cōtey-

lew/ and some what alterede to erthynes: and ther-
upon cometh no weake heate/ whiche caukynge it
to boyle/ shulde conuerte it in to sharpenes: nor no
strange heate/ whiche digestyng hit/ shulde turne
it in to blud. There be.ij. kyndes of coler/ natural
and vnnaturall. Unnaturall coler is the some of
blud/ whose coler is ruddy & clere/ that is citrine/
in the lasse degree of citrines: as saffron heedes:
and hit is hyghte and sharpe: and the hotter the
nier redde it is. And after this coler is engendred
in the heed/ hit deuideth in two partis/ one parte
gothe with the bloud in to the veynes/ the other
gothe in to the purse of the galle. The parte that
gothe with the bloud/ entreth therwith bothe for
necessite and profite. Hit is nedefull that hit myn-
gle with the bloud/ to nourishe ÿ colerike mēbres.
Hit is behoueful/ that hit make the bloud subtile/
and cause hit to entre into the veynes. The parte
that gothe to the purse of the galle/ gothe eke the-
ther for necessite and profite. The necessite is dou-
ble. The one is nedefull for all the bodye/ to mun-
difye hit from colerike superfluites. The other ne-
cessite is in respecte of the galles purse. The pro-
fite also is double. The one is to washe ÿ entrayl-
les from dregges/ and clāmy fleme/ cleuynge to
them. The other is to pricke ÿ guttis & musculs/
that they mayfele the thynge that hurteth them/
and voyde all other fylthynes. The prose of this
is/ that colike chanceth oftetymes by stoppynge
of the hole that comethe from the purse of ÿ galle
to the guttis. Unnatural coler is double. For one

is

is vnnaturall throughe outwarde cause myngled
there with. The other is vnnaturall throughe a
cause in it selfe: for the substance therof is nat na
turall. Coler vnnaturall throughe an outwarde
cause, is an other knowen and famous: And hit
is that that fleme is myngled with. And it is cal
led famous or notable: by reason hit is ofte engē
dred. And of this kynde of coler cometh ý thynde
wel knowen. There is an other ý is lesse famous,
and that is hit, wherwith melancoly is myngled
Famous coler is either citrine, and engendred by
myngynge of subtile fleme with naturall coler,
or els hit is yolkye, lyke to yolkes of egges, and is
engēdred by myngynge of grosse fleme with na
tural coler. Coler of lesse fame is caused. ij. ways.
One is whan the coler is burned in hit selfe, and
turned to ashes, from whiche the subtile parte of
the coler is nat seperated, but myngled therwith.
And this coler is the worste. An other is, whan
melancoly cometh from without, and myngleth
hit with the coler. And this coler is better than o
ther, and is ruddye in colour: hit is nat clere nor
flowynge, but more lyke to veyne bludde. This
vnnaturall coler, hauynge his owne propre sub
stāce, without myngynge of any other humour,
is ofte engendred in the lyuer: by reason that the
subtilnes of the bloud burneth hit selfe, and tour
neth in to coler, and grossely in to melancoly. An
other coler there is, engendred in the stomake of
yll meat is nat digested, but corrupted: or els it is
engendred in the veynes by other humours. And

of this coler be.ij.kyndes. For one is called coler
prassiue/lyke the colour of ý herbe called prassion:
whiche is engendred of the polkynes whan hit is
burned: for ý burnyng causeth a polky blackenes
ý coler/ whiche myngled with coler citrine/ enge-
dreth a grene coler. The other is called rusty co-
ler/lyke to rusty iron: ꝛ it is engendred of passiue:
whã prassiue is burned only tyl the humidite ther
of be dried away: and through hit drines begyn-
neth to waxe white. And these.ij.last colers be yll
and venomous/ and yet rusty is the worse. Lyke
wyse there be.ij.kyndes of melancolye/ naturall
and vnnaturall. The naturall is the dreggis and
supfluite of good bloud/ whose talage is betwene
swete and pontike. And this melancoly/ whan hit
is engendred in the lyuer/ is parted in.ij.partis.
Of whiche one entreth with the bloud/ and there
with remayneth in the veynes. The other is con-
ueyed to the splene. The kyrste parte entreth with
the bloud for necessite and profite. Hit is nedefull
that it myngle with the bloud/ to norishe the me-
lancoly/ colde/ and drie membres/ as the bones.
The vtilite is to make thycke the thynne bloud/
to stynte the supfluous runnynge therof/ to make
it stronge/ and to strengthe these membres in to
whiche hit muste be conuerted. The other parte/
that nedeth no bloud/ gothe to the splene both for
necessite and profite. The necessite is double/ one
vniuersall throughe out the bodye/ to purge hit of
melãcolious superfluite. The other is but peticu-
lar/ only to gouerne the splene. This melãcoly is
also

also profitable for mans body / for hit runnethe to the mouthe of the stomake / straynynge out the humidites / that hit fyndeth there / as a woman straynynge a cowes dugges / drawethe out the mylke. This vtilite is double. Fyrst hit constraynneth / thycketh / and comforteth the stomake. Secondly / by reason it mouetb the mouthe of the stomake / through hit egerne / hit maketh one haue an appetite and lust to meate. Unnaturall melãcoly is as a thynge burned or ashes in respecte of other humours. Of this there are. iiij. famous kyndes / though there be many nat famous. The fyrst is ashes of coler: and this is bytter. The. ii. is ashes of fleme: and if the fleme that is burned were very subtile and wattrishe: than the melancoly therof engendred wyll be salte in talage. But if the fleme be grosse ẏ is burned: than the ashes therof / or the melancoly of hit engendred / encyneth to sowerne or pontilite. The. iij. is ashes of bloud / and this melancolye is salte / a lyttell drawynge to swetenes. The. iiij. is ashes of naturall melãcoly. And if natural melancoly / wherof so it be / be subtile: thã it wyll be very sower. And whã hit is caste out vpon the grounde / hit boyleth and fauoureth of the aire / and causeth both flies and beastis to voide the place. But if the naturall melancoly be grosse / the vnnaturall therof ingẽdred / shall nat be so sower.

Natura pingues isti sunt atq; locantes.
Semper rumores cupiunt audire frequentes.
Hos Venus et Bacchus delectant ferula risus.

Et facie pos pylares / et dulcia verba loquentes.
Omnibus hi studiis abiles sunt / et magis apti.
Qualibet ex causa / nec hos leuiter mouet ira.
285 Largus amans / hylaris / ridens / rubeique coloris.
Cantans carnosus / satis audax / atque benignus.

Sanguine folkes.

This texte techeth vs to knowe sanguine folkes. First / a sanguine persone is naturally fatte. But we may nat vnderstande / that sanguine folkes be properly fatte: for that is a token of a colde complexion / as saythe Auicen: But they be fatte and fleshye with all: for fatte in sanguine persones is taken for fleshye. Auicen saythe: that abundance of ruddy fleshe and fyffe / signifieth a hotte and a moyst cōplexiō / as a sanguine yson is. For thabūdance of ruddy fleshe / wytnesseth fortitude of vertue assimilatiue / and multitude of bloud / ỳ worke and wate by heate and moysture / as witnesseth Galen / sayenge: Thabundance of flesche is engēdred by abundance of bloud. For heate perfectiye digestynge / and the lyke vertue to flesche maketh the flesche faste & fyffe. Also Auicen saythe: euery fleshye body without abundance of fat & greece / is sanguine. Wherto Galen assēteth. Secondly / the sanguine person is mery and iocunde / that is to say / w̄ mery wordes he moueth other to laugh: oryels he is gladde / throughe benignite of the sanguine humour / prouokynge a man to gladnes and iocūdite / through clere & perfect spirites engēdred of bloud. Thyrdly he gladly hereth fables & mery sportis / for the same cause. Fourthlye he is enclyned to lecherie / through heate and moystnes / prouokynge

Auicē. ii. i. doct. iii. cap. iii.

Galen. ii. tegni.

wokynge to carnall copulacion. Fyftly/he gladlye drinketh good wyne. Sixtlye/he delyteth to fede on good meate: by reason the sanguine psone desyrethe the mooste lyke to his complexion/ that is good wynes and good meates. Seuenthlye/he laugheth lyghtly/for bloud puoketh to laughyng. The.viij.is/the sanguine persone/hath a gladsome & an amiable countenance/through lyuelynes of colour/and fairenes of cōplexion. The.ix. is/he speaketh swetelye/throughe amiablenes of sanguine nature. The.x.is/he is apt to lerne any maner of science/throughe lyuelynes and perspicuite of his wyte. The.xi.is/he is nat lyghtlye angry: and this cometh through moystnes abasyngethe feruour of coler prouokynge to anger. The laste.ij.verses recite some of the forsayde tokens/and also some other. Fyrste/a sanguine psone is free/nat couetous but liberall. Secondly he is amorous. Thyrdly/he hath a mery countenance. Fourthly/he is moste parte smylynge: of whiche all the benignite of the bloud is cause and prouoker. Fyftlye/he hath a ruddye colour. For Auicen saythe/that ruddy colour of the skynne/ signifieth abundance of bloud: And this must be understande of brighte ruddy colour & nat darke: suche as is wonte to be in theyr facis that drynke stronge wynes abundantlye/and that vse sauces and sharpe spices: for suche colour signifieth lepre to come. Sixtly/he gladlye singethe and herethe syng ge/by reason of his mery mynde. Seuethlye/he is fierlyye/throughe the cause afore sayde.

The.viii.is/he is hardy/through the hete of the
bloud/whiche is cause of boldnes. The.ix.is/the
sanguine persone is benigne and gentyl/through
the bounte of the sanguine humour.

Est humor colere / qui competit impetuosis.
Hoc genus est hominum / cupiens precellere cunctos.
Hi leuiter discunt multum comedunt / cito crescunt.
290 Inde magnanimi / sunt largi summa petentes.
Hirsutus / fallax / irascens / prodigus / audax.
Astutus / gracilis siccus / groceiq; coloris.

Here the auctour teacheth vs to knowe a persone
of colerike complexion. Fyrst/he is hasty/by rea-
son of superfluous heate/that mouethe hym to
haltynes. And therfore Auicen sayth/that dedes
of excessiue motion/signifie heate. Secondly/the
colerike persone is desirous of honour/and coue-
teth to be vppermoste/and to excelle all other: by
reason that supfluous heate maketh mãs mynde
prone to arrogãce and fole hardynes. Thyrdly/
they lerne lyghtlye/by reason of the subtilnes of
the colerike humour. And therfore Auicen saithe/
that the vnderstandynge/promptnes and quicke
agilite to intelligence/betokenethe heate of com-
plexion. Fourthlye they eate moche: for in them
the heate digestiue is stronger/& more resolutiue
than in other bodies. Fyftly/they encresse soone/
through strength of naturall heate in them/whi-
che is cause of augmentation. The.vi.is/they be
stoute stomaked/that is they can suffre no iniu-
ries/by reason of the heate in them. And therfore
Auicen sayth secunda.i.doctrina.iii.cap.tertio: that to

Auicē.ii.i.
doct.iii.
cap.iii.

take

take euery thynge in parte redy / signifieth heate.
The.vij.is / they be liberall to those that honoure
them. The.viij.is / they desire highe dignities &
officis. The.ix.is / a colerike persone is hearye
by heate openynge the pores / & mouyng the mate
rier of heares to the skynne. And therfore hippis a
cōmon sayenge / the colerike man is as heary as
a gotte. The.x.is / he is discęyuable. The.xi.is /
he is soone angry / through his hotte nature. And
therfore Auicen sayth: ofte angry / and for a small
cause / betoketh heate / through easy motion of cole
ler and boylynge of the bloud aboute the harte.
The.xij.is / he is a waster / in spendyng largely to
optayne honours. The.xiij.is / he is bolde: for
boldnes cometh of great heate specially about the
harte. The.xiiij.is / he is wylye. The.xv.is / he
is slender membred / and nat fleshte. The.xvj.is /
he is leane and dry. The.xvij.is / he is sallow co
lored. And therfore Auicen sayth: that coler sig
nifieth dominion.

Pestat et adpictristis colere substancie nigre.
Qui reddit prauos / per tristes pallida loquentes.
295. Hi vigilant studiis / nec mens est debita somno.
Seruant propositum sibi / nil repulant fore tutum.
Inuidus et tristis / cupidus / deptrecq; tenacis.
Non cępere fraudis / timidus sutreiq; coloris.

Here he declareth some tokens of a melancoly p
sone. Fyrst / melācoly maketh folkes fyrewode and
yll manered: as they that kyll them selfe. The.ij.
is great heuines: for melancolye folkes are moste
parte sad / through theyr melancoly spirittis / trou
c.iij. blous

blous/ darke/ lyke as dere spiritis make folkes gladde. The. iiij. is/ they talke lytell/ by reason of theyr colours. The. iiij. is/ they be studious/ for they louer alway to be alone. The. v. is/ they are no slepers/ nor slepe nat well/ by reason of the ouer moche drynes of the brayne: and through melancoly fumes/ they haue horrible dreames/ ꝑ wake them out of theyr slepe. The. vj. is/ they be stedfaste in theyr purpose/ and of good memorie/ and harde to please: and this comethe throughe theyr drynes. The. vij. is/ they thynke nothynge sure/ they alway drede/ through darkenes of theyr spiritis. In the. ij. laste verses he recite the some of ꝑ forsayde signes and other. Fyrste/ the melancolye persone is enuious. The. ij. he is sadde. The. iij. he is couetous. Fourthly/ he holdeth fast/ and is an yll payer. Fyftly he is simple/ & yet discreetfull: and therfore melancoly folkes are deuoute/ great readers/ fasters/ and kepers of abstinence. Syxtlye/ he is fearfull. Seuenthly/ he hath an erthye browne colour: whiche colour if hit be any thinge grene/ signifiethe the dominion of melancolye/ as Rasis sayth. ij. Almansor.

Hi sunt humores/ qui prestat cuiqz colores.
300 Omnibus in rebus/ ex flegmate fit color albus.
Sanguine fit rubeus/ colera/ rubea quoqz ruffus.
Si pecet sanguis/ facies rubet/ eq̃tat mestus.
Inflantur gene/ corpus minimumqz gravatur.
Est plus quam sequitur plenus/ mollis/ dolor ingens
305 Maxime fit frontis/ et constipatio ventris.
Siccaqz singula sitis/ nec stomachia plena rubore.

Dulcior

Auctor adest spytt / sunt certa dicta quesp

Here the auctour putteth ỳ colours that folowe the complexions. A flematike persone is whitely coloured: the colerike is browne and tawnye: the sanguine is ruddy: the melancoly is pale / colered lyke erthe. Afterwarde the texte declareth.xij. colours / signifienge superfluite of bloud. The.i. is whan the face is redde / by ascendyng of bloud / to the heed and face. The secōd is / whan the eies bolle out farther than they were wonte. The.iij. is / whan the eies are swollen. The.iiij. is / whan the bodye is all heuye: for nature can not sustayne nor gouerne so great quātite of bloud. The.v. is / whan the pulse beateth thycke. The.vi. is / whā the pulse is full by reasō of the multitude of hotte and moyst hapours. The.vij. is / whan the pulse is softe / throughe to moche humidite mollifienge the mattier. The.viij. is ache of the forheed. The ix. is whā the healy is costife / throughe great hete that drieth vp the fylthy mattier. The.x. is whā the tonge is drie and rough for like cause. The.xi. is great thyrste / through drines of the stomakes mouth engēdred of great hete. The.xij. is whan one dreameth of redde thynges. This Auicen affirmeth sayenge / Slepe that signifieth abūdance of bloud / is whan a man dreameth he seeth redde thynges: oreis ỳ he shedeth moche of his bloud / oreis / that he swymmeth in bloud and suche lyke. The.xiij. is / the swetenes of spytell / throughe swetenes of bloud. Here is to be noted / that lyke as there be tokens of abundance of bloud / so there

Auice.ii.fen doct.iii. cap.viii.

be

be signes of the abundance of other humours/as in these verses folowynge:

Accusat colerum dextre dolor asperaq lingua.
Tinnitus/vomitusq frequens/vigilantia multa.
Mutatus color/ingens/egestio/torsio ventris.
Nausea fit morsus cordis/languescit oculis.
Pulsus fit celer/crebrus/durus/velocq calescens.
Aret/amarescit/incendia somnia fingit.

Thy tokens of abundante of fleme are cõtayned in these verses folowynge.

Flegma supergrediens proprias in corpore leges.
Os facit incipidum/fastidia cerebra/sitiq.
Costarum stomachi/simul occipitisq dolores.
Pulsus adest rarus/et tardus/mollis/inanis.
Precedit fallax/fantasmata/somnus aquosa.

The signes of abundance of melancoly are contayned in these verses folowynge.

Humorum pleno dum fer in corpore regnat.
Nigra cutis/durus/pulsus/tenuis et urina.
Solicitudo timor/et tristicia/somnia tempus.
Accrescet rugitus sapor/et sputaminis idem.
Tensq precipue tinnit et sibilat auris.

Venis septenus Dies fleubothomiam petit aurum.
Spiritus Vberior erit per fleubothomiam.
310 Spiritus ex potu Vini mox multiplicatur.
Humoruq cibo damnum sente reparatur.
Lumina clarificat/sincerat fleubothomia.
Mentes/et cerebrum/calidas facit esse medullas.
Viscera purgabit/stomachum/Ventremq coercet.
315 Puros dat sensus/dat somnum/tedia tollit.
Auditus/Vocem/Vires producit et auget.

Here thauctour speaketh of bloud letting. First he sheweth what age is required to be bloud lette/ sayenge: At.xviij.yere of age one may be let bloud: And touchynge this Galen saythe: that children shulde nat be let bloud/onelys they be.xiiij.yere olde at lest: bicause children bodies be sone resolued from outward heate: and therfore by voydynge

Galt.pl. de ingenio

of bloud they shulde be greatlye weaked. Also for that they nede to nourysshe theyr bodies and augment them/they shulde nat diminishe theyr blud. And eke for that they be soone dissolued from outwarde heate/hit suffiseth/wherfore they nede nat to be let bloud. And wittethe well/that as bloud lettynge is nat conuenient for chyldren/so it is vnholsome for olde folkes/as Galen saythe: For the good bloud is littell and the yll moche: and bloud lettyng drawethaway the good bloud/& leaueth the yll/as Auicen saythe: and therfore bloud lettynge is vncōuenient for suche persones. Secōdlye/he puttethe the hurte of bloud lettynge. Of necessite with voidynge of bloud/done by bloudde lettynge/mans spiritis beynge in the bloud/do grealye auoyde. Thyrdlye/he sheweth howe the spiritis shulde be cherished and restored: and that is by drinkynge of wyne after the bloud lettyng: For of all thynge to norishe quickely/wyne is best as is before sayde. The spiritis also be cherysshed and restored by meatis/but that is nat so quickely as by wyne. And the meate after bloud lettynge/must be lyght of digestion/and a great engendrer of bloud/as rere egges/and suche lyke. And all thoughe meate restore the spiritis after bloud lettynge/yet let ỳ pacientes beware of moche meate the fyrste and.ij.day. For Isaac saythe in dietis: that they muste drynke more than eate: and yet they must drynke lesse than they dyd before bloud lettynge: for digestion is weaker. Fourthlye/the auctour putteth.xj.conueniences of bloud lettyge

Gal. ly. tegni.

Aui. iiii. fen. cap. v.

duly done. Fyrste/temperate bloud lettynge comforteth the syghte: for diminishynge of humours doth eke diminishe fumynge to the heed/and the repletion therof/darkynge the syght. Secondelye/hit clerethe and maketh pure the mynde and brayne/through the same cause. Thyrdly/it heateth the mary: for it minishethe the superfluites/that therto come and cole it. Fourthly/it purgeth the entrayles: for nature vncharged of bloud/digesteth better rawe humours that be lefte. Fyftly/bloud lettynge restreyneth vometyng and the laske: for hit diuerteth the humours from the interior partis to the outwarde: & specially lettyge bloud of the armes/as Auicen saith: For lettyng bloud of the feet stoppeth nat so well: yet ychance the bloud lettynge shall augmente the laske/and that.ij.wayes. Fyrste/by bloud lettynge nature is discharged of her burden: and thã comforted/hit prouoketh other vacuations. Secondly/if the laske be caused by great weakenes of vertue contentiue: For than/for that by bloud lettynge vertue is weaked/the laske is augmented. The.vj. is that blud lettyng clereth the wyttis: For it minisheth vaporation that gothe to the heed & troublethe the wyttis. The.vij.is hit helpethe one to slepe/for therby many humours be voyded/by whiche sharpe vapours and diuers are lyfted vp/lettynge one to slepe. The.viij.is/hit takethe awaye tediousnes and ouer great greke: for therby vertue is vnlodẽ of greke: and eke with the bloud melãcoly/the dregges of bloud/whiche induceth

tedious

tediousnes and greke / is drawen out. The.ix.is / hit cõforteth the herynge: for therby the vapours and humours ascendinge to the heed / and lettyge the herynge / are diminished. The.x.is / hit comforteth the voyce: for therby the superfluites and humidites / that may come to the breaste or pype of the lyghtis / and let the voyce / are diminished. The.xi.is / hit augmentethe the strengthes: for therby the body is vnladen of hit greke / wherfore vertue is augmented.

Tres insunt istis Maius / september / aprilis.
Et sunt lunares / sunt velut ydra dies.
Prima dies primi / postremaqz posteriorum.
320 Nec sanguis minui / nec carnibus anseris vti.
In sene vel iuuene / si vene sanguine plene.
Omni mense bene / confert incisio vene.
Hi sunt tres menses / Maius / september / aprilis.
In quibus eminuas / vt longo tempore viuas.

Here thauctour sayth / that these.iij. Maye / september / & aprile / are the monethes of the moone: and in them are dayes forbidden to let bloud / that is the fyrste of Maye / and laste of september and aprile. Thoughe this be a cõmon rule / yet hit is false. For the forsayde dayes maye be as good and worthy to be chosẽ as the other / after the diuersite of constellation in them. Farther / the auctour saith / ẏ in those days none shuld eate goose flesche: whiche also is false & erronious / and very witchecraft. I thynke thauctour had this sayeng of the iewes / whiche obserue suche maner. Secõdly he saith / ẏ men of myddell age & yonge folkes / whose

veynes be ful of bloud/may be let bloud euery mo
neth: for those may well resist resolutiō: & in them
is great quātite of good bloud. Thyrdly he saith:
that blud lettyng for mans helth/must be done in
one of these.iij.monthes/maie/septēber/& aprile.
but yet with difference. for in aprile & maie the ly-
uer veyne muste be let bloud/ bicause than in vere
tyme the bloud encrealeth: and in septēber in the
spleue veyne/ bicause of melancoly/ whiche than
in autumpne encrealeth.

325. Frigida natura frigens / regio / dolor ingens.
Post lauacrum / coitum / minor etas / atq; seniles.
Morbus prolixus / repletio potus et esce.
Si fragilis vel subtilis sensus stomachi sit.
Et fastiditi tibi sunt fleubothomandi.

Here thauctor putteth.xij.thynges that let blud
lettyng. The fyrst is coldnes of complexion. for as
Galen saith: bloud lettyng cooleth & augmenteth
coldnes: bicause/as Isaac sayth/bloud is the foū
dacion of natural hete: and in that bloud lettyng
voydeth bloud/hit voydeth hete/ & so consequētly
cooleth. The.ij.is a feruent colde contrey / vnder
whiche a cold season shulde be cōprehēded/whiche
also letteth bloud lettyng: for in a coūtrey & season
very cold/ the blud is closed in the depest partis of
the body: and the bloud that taryeth in the vtter
partis/the colde maketh thycke/whiche to voyde
is no wisedome. The.iij.is feruēt ache: vnder whi
che eke may be cōprehended great inflāmation of
the body: for if one in suche accidētis be let bloud/
there foloweth motion agitatiue/ contrarie to na-
ture

cure/and greatter inflāmation/whiche weaketh nature more. The cause of this motion agitatiue is attractiō to diuers partis: for by bloud lettyng attraction is caused to the place ỳ is let blud: & by great ache/attractiō is caused to the place of ache. The cause of greatter inflāmaciō is/ ỳ by blud lettyng ỳ humors be moued/wherby they be more inflamed. And this is trouthe whan blud lettyng is lyttell & artificial. Yet if it be done tyl one swoūd hit is holsome in the forsaide cases: for this bloud lettyng/whan it ouercometh the attraction of the ache: it causeth nat motion agitatiue. & like wise it taketh awaye inflāmation/ whan there be no humors/that shuld moue hete/and cause more inflāmacion. This is Galens mynde/sayeng: there is no better medicine for an ipostume of feruēt inflāmation/feuers/& a great ache/than blud lettyng. The.iiij.is baynyng/specially resolutiue: for that letteth bloud lettyng: for that were vacuatiō vpō vacuatiō/whiche nature can nat esily beare. The v.is carnall copulacion: for imediately ther after one shuld nat be lettē bloud/bicause of double weakyng of nature. The.vi.is to olde or to yonge/as it is before touched. Of this Auicen sayth: Take hede howe thou lettest one bloud in any of the forsaid cases: outcept thou trust in the figure/in solidite of the musculs/largenes of the veynes/ỳ fulnes of them/and ruddy colour. The.vii. is longe sicknes: for by suche lettyng of blud/nature is doubly febled/both by the lōge sickenes & diminishiō. This is of trouthe sayth Auicen/ outcept there be

Gal. in cō men. ilkiuo apho. que egerunt.

corrupt bloud / for than bloud lettyng is holsome.
The.viij.is great replecion of drynke. The.ix.is
to eate to moche meate: and vnder this is cõprised
meate vndigested. The cause hereof (as Auicen
sayth) is this: there be.iij.thynges that drawe to
them / that is voydnes / hete / and secrete vertue or
proprete. Than if the veynes be empty through
voydyng of bloud / they drawe to them frõ the sto-
make or lyuer / vndigested or supfluous meate or
drynke: whiche vndigested meate cõmen to ý mẽ-
bres / can nat be amended / that is / digested: for ý
third digestion can nat amende the faute of the.ij.
nor the secõde of the first: if the faute be so great ý
hit can nat conuert into the mẽbres: hit there re-
maynyg may cause some disease. The.x.is feble-
nes. for bloud lettyng is a stronge voyder / as Ga-
len sayth: therfore a feble persone may nat endure
great diminishyng of blud. The.xi.is subtile sen-
siblenes of the stomakes mouthe: whiche is called
the hart strynge: for of suche bloud lettyng swoũ-
nyng foloweth easily. And vnder this / weakenes
of the stomake is eke cõprised / and easy flowynge
of coler to ý mouthe therof / endusyng vometyng.
Wherfore they ý haue the forsaid accidentes shuld
nat be let bloud: for by bloud lettyng the humors
moued be enduced to the stomakes mouthe / as to
a place accustomed: and bicause hit is a weake &
an impotent membre to resiste that flixe: therfore
by suche lettynge of bloud many inconuenences
chãce. This is one cause why many swoũd / whã
they be let bloud: by reason the coler floweth to ý

Gal. ii. a. pbor. com.

stomake

stomake: whiche bytynge the stomake/ pyneth ȳ
hart & stomake so/ that hit causeth one to swoūde.
The.xij.is lothyng: for if in this lothynge one be
let bloud/ whan the veynes be empty/ they drawe
to them yll mattier causyng lothesomnes. Auicen
toucheth many of these.vi.last accidentis. And be
sides the forsaid accidentis there be other that let
bloud lettyng. First voydyng of mēnstruous flixe
or the emeraudes: for one diseased with eyther of
these shulde nat be let bloud: yet it may be done to
diuert the flixe or matter. The.ii.is rarenes of cō-
position: for in rare bodies is moche dissolucion: &
therfore this resolution suffiseth them without e-
uacuation/ as Galen sayth.ix. teigni. The.iii.is
rawnes and clāmynes of humours: for than be-
ware of bloud lettyng/ bicause it encreaseth rawe-
nes of humours: and therfore in lōge sickenes ye
shuld nat let bloud: for rawnes of humours encre
seth/ strength febleth/ and the sickenes prolōgeth.
And therfore Auicen sayth/ that in longe sickenes
before one is let bloub/ he shuld take a laxatiue/ al
though he nede bothe. Rawnes of humors is cau
sed.ii.wayes. One is throughe abundance of hu-
mours chokyng naturall hete: whiche chokynge
bredeth rawe humours/ and than bloud lettynge
is holsome. Wherfore Alexander sayth: Lettyng
of bloud in ȳ begynnyng of the dropsy is holsome:
whan it cometh by abūdance of mēstruous blud/
that through some cause is prohibited to issue: or
by abūdance of the emeraudis: For lyke as a lyt-
tel fire is quēched vnder a great heape of wodde:

Alex.li.si. ca.de hydroppisi.

lyke

lyke wise natural hete is suffocate with abundace of humours. The.ij.cause of rawe humors/is feblenes of natural hete/as in folkes of feble cõplexion/or that haue ben longe sycke/or be very aged: for than ỳ said blud lettyng is vnholsome: bicause hit augmenteth rawenes: for the blud that obseruetb hete/is drawen out/and so the body is made colde and the humours more rawe: Therfore the bloud must be left to digest these rawe humours. The.iiij.is vndue disposicion of the aire/eyther to hotte or to colde: for moche hete causethe stronge resolucion: and great colde maketh ỳ blud thicke and vnapte to issue or auoyde.

330 Quid debes facere / quando vis fleubothomari.
Vel quando minuis / fueris vel quando minutus.
Vnctio sive potus / lauacrum / vel fascia motus.
Debent non fragili tibi singula mente teneri.

V.thynges in bloud lettyng.

This text declareth.v.thynges that ought to be done about bloud lettyng: some before/som at the tyme/& some after. The first is anoyntyng/whiche otherwhile is vsed in the bloud lettyng / as to anoynte the place or veyne ỳ is opened: to aswage the peyne: somtyme hit is vsed after blud lettyng to kepe the gashe that it close nat vp to soone/ that the humours left in the veynes may haue som respiracion/and some yll fumes voyde out. The.ij. is to dryke/and spectally wyne/ whiche is good in blud lettyng/if one hap to swoũde: and also hit is very holsome after blud lettyng/to reuiue the spirites & engendre newe blud/whiche thyng in practyse all phisitians obserue. The.iij.is bayuyng/

whiche

whiche is holsome.iij.dayes before and.iij.dayes after blud lettyng/ & nat the same day. Hit is good before/ if one thynke he haue grosse humors within hym: for baynyng leuseth & moueth humors: & for the said cause/ hit is holsome to take a sharpe syrope before/ to moue/ dissolue/ and make subtile the humours. And therfore/ whan ye wyll let one blud/ ye must rubbe the arme/ that the humours in the veynes about may be made subtile & prepared to issue out more esily. Hit is holsom after blud lettynge/ that the residue of humours & vapours left behynd/ may be leused. Hit is nat holsome the same day/ for baynyng maketh ý skyn lynnowe/ whiche made lynnowe/ wyl nat abyde ý stroke gyuen in blud lettyng/ & that is dãgerous. The.iiij. is byndynge with lynnen clothes/ whiche is very holsome to stop the blud after euacuation therof: & before bledyng/ to drawe the humours to the veynes/ and to cause them to swel/ & better to appere. The.v. is moderate walkyng before blud lettyng to dissolue & make subtile the humors: afterward to leuse the residue of the humours lefte behynde. Here note/ that some vse to be let blud fastyng: but some other say/ hit were better to eate a rerestested egge first/ and therto drynke a draught of wyne/ about the houre of.ix.or.x. before dyner/ and forth with to be let blud. The cause is/ whã ý stomake is empty/ nature reteyneth stil ý blud more strõgly/ lest she shuld lacke norishement: but whan one hath eate a lyttel norishyng meate/ as wyne & egges is/ than nature suffreth ý blud better to issue.

Exhilarat tristes. iratos placat amantes.
Ne sint amentes flebotomia facit.

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iii. effectis of bloud lettynge.

Here be declared. iii. effectis of blud lettyng. First it maketh a sad pson mery. Secondly it appeseth angry folkes. The reason is this: moche melãcoly myngled with the blud / causeth heuynes / and moche coler causeth ãger: whiche. ij. humors / as they be myngled with the blud / are drawẽ out by blud lettyng. Thirdly hit kepeth louers from furious rauyng / for it remoueth the blud frõ ỳ heed auoydyng it by the other exterior partis. Farther note / that there be. v. causes of blud lettyng. The first is / that the abundance / whether it be in qualite / or quantite / or bothe / shuld be voyded. For as Auicen sayth / two maner folkes must be let blud. One is they that be disposed to be sicke / that haue abundãce of blud in quantite. The other is they ỳ are sicke alredy / through the malice of humors or blud. But there is difference in these. ii. blud lettynges. For blud lettyng for the abũdance of blud ought to be moche: but whã it is done to auoyde yll blud / it must be moderate / as Galen sayth e. ix. metategni. And therfore they do very yll ỳ let them selfe blede tyll they pceyue the good blud issue / for pauenture all theyr blud shall rũne out / er they se any good blud appere. Therfore they shuld voyde a lyttel at ones: and after the mynde of Galen / in this case: before they let one blud / they shuld gyue hym good meates / to engẽder good blud / to fulfyl the place of the yl blud auoyded: and after within a lyttell space / to let hym blud a lyttel and a lyttel.

This

This is called directe lettyng of blud: for it is done to auoyde abundãce of blud, and of suche humors as shulde be auoyded. The fyrst indirecte cause is the greatnes of ỳ disease, and greatnes of the apparent vehement inflãmacion: for as Galẽ saith, ther is no better medicine for an ĩpostume of vehement inflãmacion, feuers, & great ache, thã blud lettyng. The.ii. indirect cause is, that the mattier whiche must be auoyded, be drawen to ỳ place frõ whens it must be auoyded. And therfore in retencion of ỳ menstruous flixe & emeraudis, the great veyne in the fote called *sophena*, must be opend, as Galen saith, to draw downe the mattier of ỳ blud. The.iij. indirect cause is, to drawe ỳ humours to the place contrary to that place that they flow to, to diuert the mattier frõ ỳ place. Therfore, for to moche abũdance of mẽstruosite, the veyne *Basilica* must be let blud, to turne the mattier to ỳ cõtrary part, and so to voyde hit frõ hit propre course. And therfore he ỳ hath a pluresie on his lyft syde, must be let blud on the right side, to diuert & drawe the mattier to the place cõtrarie to ỳ place that it inclineth to. And like wise if it be on ỳ right side, to let blud on the lyft. The.iiij. indirect cause is, that bi lettyng of blud one portion of the mattier may be auoyded, that nature may be the stronger vpon ỳ residue: and so lettyng of blud is holsome, whan ỳ body is ful, lest impostumes growe: for ỳ regimẽt of nature is feble, ĩ regard of these humors: wherfore a portion of ỳ mattier is voyded, lest through vnablenes of nature in gouernyng the mattier, ỳ

Gal. in cõ men. istius apho. quĩ egerunt.

matter shuld flowe to som weake place and brede an impostume.

Fac plagam largam mediocriter. Vt cito fumus
Exeat Vberius / liberiusqz cruor.

Here th auctor sayth / ý the gashe made in lettyng of blud / ought to be of a mean largenes / that the fume & grosse blud may esily issue out: for whan ý gashe is straite / the pure blud onely goth out / and the grosse abith styl in. And note / ý somtyme the gashe must be great & somtyme small. The gashe must be great for. iii. causes. Fyrst / bicause the humours be grosse / and grosse blud must be voyded: as in them ý be melãcoly. Secondly / in wynter ý gashe muste be great / for colde engrosseth the humours. Thyrdly / for th abũdãce of humours / for they auoyde better by a great gashe than a small. But the gashe must be small / whan the ylone is of weake strengthe / that the spiritis & naturall hete auoyde nat to moche: and lyke wise in a hotte season / and whan the blud is pure.

Sanguine subtractõ sep horis est vigilandum.
Ne somni fumus ledat sensibile corpus.
340 Ne nervum ledat non sit tibi plaga profunda.
Sanguine purgatus non carpas protinus escas.

Thre thynges must be consydred whã one is let blud. Fyrst / ý he slepe nat within. vi. houres after lest ý fumes engẽdred by slepe ascẽde to the heed & hurt ý brayne. There be other causes. Fyrst / lest he in slepe turne hym on the arme that is let blud and therby hurt hym. The. ii. is / lest ý humours by slepe flowe to ý peynful mẽbre / by reason of the

incision

incision/ & so brede an impostume. For Galē saith/ that if impostumes brede in ȳ body/ or in a mēbre hurt: the humours flowe thervnto. But Auicen assigneth an other cause/ that by suche slepe may chance cōfraction of the mēbres: The cause may be as Galen sayth/ that slepe is vnhollome in the ague fyt: for natural hete goth inward/ and ȳ out ward ptis ware colde/ & ȳ fumes remayne vnconsumed: wherby the rigour is augmented/ and ȳ feuer fyt plonged. Also by mouyng of ȳ humours flettyng of blud/ fumes are reised vp to ȳ senowes and braunes of ȳ armes: whiche remaynyng vnconsumed/ ware colde in slepe/ and ingrosse in the vtter partes. And therfore if one slepe imediately after lettyng of blud/ they cause confraction of the senowes and braunes of tharmes. Secondly/ he sayth/ that one in lettyng blud must beware/ ȳ he make nat ȳ gashe to depe/ lest he hurt a senowe or an arterie strynge vnder ȳ veyne: for hurtyng of a senowe causeth a mortal crampe/ or losse of a mēbre/ as an arme or a fynger: a[illegible] hurt of an arteri strynge/ causeth bledyng vncurable. The.iiij.is/ one ought nat to eate imediatly aft he is let blud/ but he must tary tyll ȳ humors in hym be in qete/ lest ȳ meate er hit be digested be drawen together with the blud/ to succour the hurt membre.

Gal. ii. ad pho. sup ilo. In quo ꝛc.

Omnia de lacte Vitabis rite minute.
Et Vitet potum fleubothomatus homo.
Frigida Vitabit. quia sunt inimica minutis.
Interdictus erit minutis nubilus aer.
Spiritus exultat minutis luce per auras.

Omnibus apta quies est / motus tarde nocitus.

V. thynges to be fled of him that is let blud.

Here are put. v. thynges to be eschewed of hym ȳ is let blud. Fyrst he must eschewe mylke & whitte meates: for by sturryng of humors/caused by letyng of blud/oft tymes some humours flowe to ȳ stomake: therfore if he shuld eate mylke/by mynglyng with the humours/ hit wold corrupt in the stomake: sith of it selfe it is very corruptible. and eke ȳ mylke through it swetenes may be drawen to the veynes vndigested: and through sturryng of humours lyghtly corrupt. Secondly/ he must beware of moche drynkyng: for bi reason ȳ veynes be empty/ the drynke vndigested is lightly drawē to them/as is aforsaid. Thyrdly/he must eschew all colde thynges/ as wel outward as inward/ as meates very colde/colde aire/ cold bathyng/ thyn clothyng/restyng on stones/coldnes of the heed & feet: for by reson that natural hete is febled by letyng of blud/ȳ body wyl soone be to cold. Fourthly/he ȳ is let blud/ shulde nat walke in darke cloudy/troublous ai[illegible] for ȳ maketh hȳ heuy & vnlusty/as is afore said at / Aer sit mitidus. ꝛc. And heuynes is cause of melācoly blud. Therfore he muste walke in a fayre clere aire: for that recreateth the natural and liuely spritis. Fyftly/he must eschew excessiue labour/and vse moderate rest: for excessiue sturryng about than specially weaketh/ & moueth humours/but tēperate rest swageth mociō.

Principio minuas in acutis perperacutis.
Etatis medie multum de sanguine tolle.
Sed puer atque senex tollet vterq; parum.

Ver tollet

Ver tollet duplum. reliquum tempus nisi simplum.

Here he speketh of.iiii.thynges. Fyrst/ ỳ lettyng of blud shulde be done specially in the begynnyng of sharpe diseases/ whiche are ended the.iiii. day. for suche be short & make no delaye: therfore they must be remedied at begynnyng. The.ii.is/ that frō.xxx.yere to.xlv.or.l.one shuld be let blud most. for at that age blud encreseth most of all: nor ỳ diminishyng therof letteth nat the growỹg: nor the bodily strengthe is nat lessed therby: for the body in that age groweth nat/ but semeth to stāde styll at one state. The.iii.is/ that olde folke and childrē shulde be let blud but lyttel: for yōge children nede moche blud to norishe and encrese them: and aged folkes strēgthe decaythe. Fourthly/ in ver double quātite of blud shuld be voyded in regard of other reasons: for that tyme specially encreseth blud/ as all phisicians say. Touchyng the fyrste sayeng/ a fewe rules cōcernyng lettyng of blud wold be gyuen. The fyrst is/ that at the begynnỹg of the sickenes one shulde nat be let blu[illegible] as Galē saith 3. tegni. that nature is worker of al thynges/ but the phisician is minister. But he sayth. 4. aphoris. in com. sup. Egritudinis. &c. that no vacuacion at the begynnyng of sickenes is naturall: for as nature in begynnyng of sickenes auoydeth nothyng/ like wise no more shuld the phisician. Yet.iii.thynges withandeth this rule. The fyrst is furiosite of the matter. For Auicen sayth/ that whā the sickenes begynneth/ one shulde nat be let blud: for lettyng of blud sturreth the humours/ and maketh them subtile

The beste tyme & age to let blud.

subtile/ & to rũne through out al the body/ outcept the matter be furious. The.ii.is abũdance of the mattier: for Galẽ sayth on ỳ aphorisme: Inchoantibus morbis. &c. ỳ it is than behoueful to be let blud/ or take a medicine laxatiue/ to alleuiate nature loded with abũdance of mattier. The.iii. is greatnes & sharpenes of the sickenes/ as whan there is a great & an acheful impostume/ though the mattier be lyttel. For Galẽ sayth: if the impostume be great/ ye must let blud at the begynnyng though there be but lyttel mattier: lest it breke or open er it be rype: therfore to eschewe many incõueniẽces blud letteyng must be done. The.ii. rule is/ ỳ blud lettỹg may nat be done on the day of mociõ of the sickenes (as in crisis) nor no other vacuacion nor diuertyng of mattier frõ the place that nature sendeth it to. Nor like wise in the ague fyt. For Galen sayth. i. aph. that whã the sickenes is in hit estate neyther blud letteyng nor laxatiue shulde be done: for than the matter rypeth/ whiche rypeth better by quietnes than [illegible]urryng. The.iii. rule is/ ỳ letteyng of blud shuld nat be done in begỹnyng of the sickenes/ whan crisis is remoued: for Isaac saith in his boke of vrins/ that though the hart be the engẽdrer of the blud & spiritis/ yet the blud is fundaciõ of natural hete/ & lusteyneth hit: for hete is naturally therof engendred: and therfore one voydyng blud voydeth hete: whiche shulde digest the mattier of the sickenes: and so cõsequently the sickenes is prolõged/ & strengthe weaked. And therfore hit is to drede/ lest through lengthynge of the

Gal. viii. me tategni

Crisis is so dayne iudicacion eyther to hesthe or deth mutacinou

sickenes

sickenes/and weakyng of ỳ strēgthe/nature shuld
fayle. The.iiii.rule is/that ỳ body hauyng dregs
ges or filth ī the guttis/shuld nat be let blud. The
cause is: there be.iii.thynges ỳ draw to them/hete
emptynes/& all the shap: nowe the veynes ēpted
by lettyng of blud/dawe to them frō the next mē
bres/as the guttis & stomake/wherby ỳ bealy is
indurated/& the mattier in the veynes more inke
cted: the miseraike drawetb the humidites of the
ordeurs/& the ordeurs are dried the more: therfor
ye must fyrst mollifie the bealy with clisters or sup
positories/except it wax laxatiue alone. The.v.
rule is/That lettyng of blud shulde nat be moche
vsed: for by oft vsyng therof/one waxyng olde/fal
leth in to dyuers diseases/as epilencie/apoplexie/
and palsey: for by remouyng of ỳ blud & hete/ma
ny flematike supfluites are engendred/that cause
these diseases. The.vi.rule is/that a woman mē
struate/or with childe shuld nat be let blud. A wo
mā with childe shuld nat/for therby the hete that
digesteth meate is dimini[illegible] and the foode of ỳ
that she goth with/taken away: specially whan it
that she goth with waxeth great/for thā it nedeth
more foode. This sayth Hippocrates. S. aph. whā
the menstruosite kepeth due curse & voydeth natu
rally inough/lettyng of blud shuld nat be done/but
whan it voydeth to moche/than to diuert the mat
tier it must be done: for nature wolde nat be let of
her operacion. The.vii.rule is/that after the cole
rike passion one shuld nat be let blud: for bi reason
that lettyng of blud sturreth vp the humors/a co

lerike humour may flowe to ỳ stomake ⁊ enflame it: nor after vomet̃yg/lest humours likewise flow to the stomake: nor after the flixe: nor after great watchyng: nor after moche trauayle: nor after any thynge that greatly heteth or dissolueth: for in those cases lettyng of blud shulde greatly moue ỳ humours/⁊ enfeble the strẽgthe. Nowe it is to be considered/who be mete to be let blud: and therfore we shall declare a fewe rules. The fyrste rule is/ ỳ lettyng of blud is very expediẽt for delicate/ydell/ and cozsy folkes: and that vse meates engẽdryng moche blud. The.ii.rule is/ it is holsome for those that haue abũdance of blud: whiche abũdance is knowen by ỳ thickenes of theyr vrine: for abũdãce of blud make it thicke/ ⁊ abũdance of coler thỹne. The.iii.is/they shuld be let blud/in whom melancoly abũdeth: for whan moche naturall melãcoly rũneth with the blud through out al the body/nat purifieng the yll blud/ than lettyng of blud is holsome. There be.ii.kyndes of melãcoly/ natural ⁊ vnnatural. Natu[illegible] the dregges of blud/whiche whan it abũdeth/it rũneth with the blud:and in lettyng of blud is voyded therwith. For of the same temperate hete/blud/and melãcoly the dregges therof/is engẽdred. The.iiii.rule is/ ỳ whan boylyng/cõturbaciõ/and calefaction of humours is feared/ hit is holsome to let blud: and those persones/assone as they fele them selfe ĩflamed/shuld be let blud/ to auoyde the forsaid motions/ caused by great abundance of humours. Yet otherwhile some be disceyued by this rule: for forthwith whã

they

they kele calefactiō/ and feare boylyng of humors/ they let them blud. And whā this cometh of hete/ calefaction/ & incision/ the calefaction or boylynge cesseth nat by blud lettyng/ ye it is rather augmēted: for blud lettyng moueth the humours/ & maketh them rūne through the body: therfore lettyng of blud is nat holsome/ except it be done for abundance of humours: whiche is knowen by moche swette/ specially in the mornyng: for there be som ȳ sweate nat/ except they nede euacuaciō. The. v. rule is/ they sh..d be let blud that be myghty and stronge/ and of sanguine cōplexiō/ nat cold & drie. For Rasis. 7. Alm sayth/ that those bodies are apte to be let blud/ that haue great apparēt veynes/ ȳ be heary/ and colored betwene browne & redde/ & folkes nat to yonge nor to olde: for childrē and vnweldy aged ylones shulde nat be let blud/ excepte great necessite require. Wa.. of the said rules be gethered out of Auicen. 4. 1. cap. de flebotomia.

Estas/ ver dextras. autumnus/ sremsq; sinistras.
Quatuor hec membra cephe/ pes/ epar vacuāda.
Ver cor. epar estas. ordo sequens reliqua.

Here thauctor putteth certeyne thynges concernyng mēbres to be let blud. First he sayth/ ȳ i verē & somer the veynes of ȳ tryght hāde/ arme/ or fote shuld be let blud: but in wynter & autūne/ the veynes of the lyft hāde/ arme/ or fote must be diminished. The cause here of may be/ for that verē encreseth blud/ & somer coler: therfore in verē and somer ye shuld diminishe those veynes/ in whiche blud & coler abūde/ whiche be the right syde veynes: for

on the right side of the body stãdeth ý mẽbre that engendreth blud/that is the lyuer: and the receptacle of coler/the galle. Autũne engẽdreth melancoly/ whiche is gethered to gether/ & nat resolued by wenter: therfore in veẽ and wynter/those veynes shuld be let blud/in whiche melãcoly hath dominion/whiche be the lyft side veynes: for ý splen is on the lyft syde of the body/whiche is the receptacle of melãcoly. Secondly he sayth ý these. iiii. mẽbres/the heed/the hart/the fote/ and the lyuer after the. iiii. seasons of the yere/must be empted: the hart in veẽ/the lyuer in somer/ the heed i wynter/ and the fote in autumne.

355. Dat saluatella tibi plurima dona minuta.
Purgat epar/ splenem/ pectus/ precordia/ Vocem.
Innaturalem tollit de corde dolorem.

Here he toucheth. vi. cõmodites that come by lettyng blud of the veyne called saluatella. hit is the veyne on the backe of ý hãde/ betwene ý myddyll fynger & rynge fynger. Fyrst/it purgeth ý lyuer/ Secõdly it clẽseth the splene. Thyrdly it mũdifieth the breast. Fourthly hit preserueth the stomakes mouthe frõ hurt. Fyftly hit doth away hurt of ý voyce. Sixtly/ hit doth away vnnaturall ache of the hart. The reason of all these cõmodites is/ bicause the forsayd veyne auoydeth blud frõ al these places/as after it shall appere. For a more ample declaracion hit is to witte/that in lettyng of blud/ other while the veynes be opend/ and somtyme ý arteries. The openyng of the arterie is dãgerous: the chiefe cause hereof is the ouermoche bledyng:

whiche

whiche is caused.ii.ways. One is through feruēt hete of the arterie blud. for a hotte thyng is soone mouable/ & delateth & openeth ȳ arterie: and therfore hit helpeth moche/to voyde ȳ blud in lettyng blud the arterie. The.ii.cause is mobilite of ȳ arterie: and therfore the woūde or gashe in it is slowlier healed: for woūdes without rest cannat heale. Yet this lettȳg of blud is holsome.iii.maner wise. First/ whan there is abūdāce of subtile blud i the body. Secōdly whan ȳ blud is vaporous. Thirdly whan it is hotte. For subtile blud/of whiche natural blud & spiritis be engēdred/resteth in the arterie: but grosse blud that norisheth the mēbres/ resteth in the veynes. Lyke wyse vaporous blud is cōteyned in the arterie/ & sanguine blud in the veynes. Also the hottest blud/whiche of the harte the hottest mēbre is engēdred & digested/ is cōteyned in ȳ arterie/ & the other b... i the veynes. Secōdly note/ ȳ veynes are opend in many mēbres/ somtyme in ȳ arme/ or in the great hāde or small/ somtyme i the fote/ somtyme [illegible] nose/ in the forheed/in the lyppes/ somtyme vnder the tonge or i the ruffe of the mouthe/somtyme in the corners of the eies toward the forheed. Frō the arme pyt to the elbowe are.v.veynes to be opend/ as Rasis & Auicen say: One is called cephalica/ whiche is the heed veyne: the.ii.is called basilica/ whiche is the liuer veyne. The.iii.is mediana or cardiana or nigra after Auicen/or matrix after Rasis. The.iiii.is assellaris. The.v.is funis brachii. In the lesse hāde is salualella: so that in the arme/ in that it cōteyneth

the more and lesse hāde/ are. vi. veynes to be oped.
Cephalica empteth the partis aboue the necke: and therfore to open hit is good for diseasis of ȳ heed/ ȳ megrym & other hotte grefes/ or caused of hotte mattier. This veyne begynneth at the shulder/ & goth forth toward the lyft syde of the arme. Basilica empteth the partes vnder the necke/ as frō ȳ breaste & lyuer: and therfore lettyng blud of this veyne is holsome for diseases of the breast & lyuer/ and right good in a pluresy. This veyne begynneth at the arme hole/ and goth alōge to the bowyng of the arme. Mediana is betwene these. ii. said veines/ & is cōpact of them both: for it is ȳ brāche of eche. And it is eke median in vacuation: for it voydeth frō al about/ vnder/ frō/ & aboue ȳ necke. Wherfore it is the vniuersall veyne to all the body in voydyng: nat vniuersall (as some say) bicause it begynneth at ȳ [illegible]: but bicause it is ȳ brāche of cephalica and basilica. Therfore if ye wold let cephalica blud/ and it appereth nat: ye shuld rather take mediana tha[illegible]lica. And like wise if ye wold let basilica blud/ & it appereth nat/ ye shulde rather minishe mediana than cephalica: for it agreeth better to bothe/ than one of them with the other. Salvatella is the veyne betwene ȳ myddell and rynge fynger/ more declynyng to ȳ myddell fynger. Hit begynneth of basilica. This veyne is opend in the right hāde for opilacion of the lyuer/ and in ȳ lyft hāde for opilaciō of the splene. There is no reason why it shuld be so as Auicen sayth/ but experiēce: whiche Galen foūde by a dreame as he sayth: He

had

had one in cure/whose lyuer & splene were stopee/
and he dreamed to let hym blud of this veyne/& so
he dyd/and cured the pacient. This veyne is let
blud/puttyng ý hãde in warme water/to engros
and dilate it/bicause it is subtile: and ý the gashe
shulde nat close to soone/and to make ý grosse blud
thynne. Assellaris is vnder Basilica/and apperetly ī
byndyng the arme: and like iugemẽt is of it as of
Basilica. Funis brachii is ouer cephalica/orels the hyn
dermost bone: and is of one iugemẽt with cephalis
ca. Therfore as Auicẽ & Galen say/though in opes
nyng of veynes/be vniuersal vacuacion of all the
body: yet nat frõ al veynes egally: nor like ieopdy
is nat in all. For Rasis sayth cephalica is ý surer/&
Basilica more to be feared: and cardiaca is to feare/
but nat so moche as Basilica. Cephalica is surest: for
there is neyther senow no [illegible]rteri aboue nor vnder
hit: but vnder cardiaca is a [illegible]owe: and vpper a-
boue it is a subtile senowe: therfore hit is to feare
lest it shuld be cutte. Basilica is [illegible]y ieopdous: for
vnder it is an arterp/& nere [illegible] senow & a muscul.
Saluatella is nat ieopdous: and therfore ý bett to
open it/it wold be put in warme water. In ý fote
be.iii.veynes/sciatica/sophena/& the hãme veyne.
These be opend whan we woll draw the blud to ý
lower ptis/as in prouokyng mẽstruosite: and the
hãme veyne is better than sophena or sciatica/for it
is nerer the matrice. Sophena draweth blud frõ ý
yard/coddis/& matrice: and sciatica frõ the ancles
raynes/and other mẽbres toward mans lyft side.
sophena frõ the matrice & mẽbres there about/the
they

they be branches of one veyne. In the myddis of the forheed is a veyne/ whiche is opend for old diseases of the face/as morpheu/drie scurfe & scabbe. & for diseses of the eies: but fyrst cephalica must be minished. There is like wise a veyne in the nose/ & in openyng of eche the necke must be bounde/ & one opend after an other: & by byndyng the necke they wyl better appere. There be veynes in the lippes whiche be opend for ipostumes i the mouthe or gomes: but cephalica is first minished. The. 4. veines i the ruffe of the mouth opēd/ auayle agaynst reumes flowyng to the tethe/ & causyng them to ake. These veynes apere playnly/ & must be opēd whā the matter is digested. There be veynes i the corners of the eies/ toward the forhed/ & they be opēd for diseses of the eies/ cephalica fyrst minished. Also there be veynes vnder the tonge/ whiche are let blud for the swynal/ cephalica fyrst minished. The veynes in the timpuls be let blud for the megrym and for great & long heed ache. And those be the veynes/ ý Hippocrates & Galen call iuuenises: the incision of whiche maketh a mā vnable to get children. Also i the necke be veynes/ called guides: whiche must be opend in the begynnyng of lepre: and specially for stoppyng of the wynd pipes/ & in the swynacy/ whiche letteth one to drawe his breath.

Si dolor est capitis ex potu limpha bibatur.
Ex potu nimio nam febris acuta creatur.
Si vertex capitis vel frons estu tribulentur.
Timpora fronsqz simul moderate sepe fricentur.
Morella cocta necnon calidaqz lauentur

Here

Here thauctor noteth.ii.thynges. Fyrst/ if heed-
ache come by to moche drykyng specially of wyne/
or of any other dryke/ ý maketh folkes dröke: one
must drynke cold wat vpö it: whiche with it cold-
nes ingrosseth the fumes lifted vp/ & letteth them
to hurt the brayne. The.ii. is/ that if the toppe of
the heed or forheed be greued with to moche hete:
than the tympuls shulde be moderately chafed/ &
after washed with warme water that moder wort
is sodde in: for motherworte is colde and cooleth.

A medicine for the heed ach caused by drikyng

Temporis estiui ieiunia corpora siccant.
Muobbet in mense confert Vomitus quoqz purgat.
365 Humores nocuos/ stomachi lauant ambitus omnis.
Ver/ autumnus/ hyems/ estas dominatur in anno.
Tempore Vernali calidus fit aer humidusqz.
Et nullum tempus melius sit fleubothomie.
Vsus tunc homini Veneris co fert moderatus.
370 Corporis et motus. Ventrisqz solu. ɔ. sudor.
Balnea purgantur tunc corpora medicinis.
Estas more cale siccat nascatur
Tunc quoqz precipue coferam mor dominari.
Humida frigida fercula dentur. sit Venus extra.
375 Balnea non prosunt. sit rare fleubothomie.
Vrinis est requies. sit cum moderamine potus.

Here thauctor noteth dyuers thynges. Fyrste/ ý
moche fastynge in sommer drieth the body: for in
that that somer of hit nature is hotte and drye/ it
resolueth the humours: the whiche also be resol-
ued by oft sweatyng in somer: & so fastyng therbyö
drieth ý body moche more: for whã the humidite
of meate is gone/ ý hete of ý body worketh on hit

owne

owne humidites/drieng them vp. Wherfore Hippocrates sayth: Hūger is expediēt for those/ý are very moyst: for hūger drieth the body. The.ii.is: that vometyng ones a moneth is holsom: for ther by hurtfull humours/conteyned in all the circute of the stomake are voyded. To this agreeth Autcē/sayeng: Hippocrates byddeth one vomete ethe moneth twyse.ii.dayes one after an other/that ý ii.day may auoyde it that the fyrst day coude nat: this conserueth helth/scouryng the stomake from fleme & coler. The stomake hath nothyng to purge it/as the guttis haue red coler. Auicen putteth other profites of vometyng well done. Fyrste hit is good for heed ache/caused by moyst vaporo⁹ mattier ascendyng frō the stomake to the heed: but if heed ache come of hit owne hurt of ý brayne/thā vometyng doth r[illegible] hurt thā pfite. Secōdly it clereth the syght [illegible]rked by vaporous mattier of the stamake/[illegible] nat. The.iii.is/hit doth away wamblyng o[illegible]make/in auoydyng the humour that cau[illegible]. The.iiii.is/hit comforteth the stomake/in to the whiche coler is descended/ý whiche corrupteth the meate. The.v.is/hit doth away lothyng or abordyng of meate. The.vi.is/hit doth away the cause/that maketh one haue a luste to sharpe/ponticke/and sower thynges: the whiche cause of these disposicions remoued/putteth away the effecte therof. The.vii.is/vomestynge is holsome for the laske that cometh before the dropsy: for hit auoydeth the mattier of ý lapo laske/and purgeth the stomake. The.viii.is/hit

Hip.7.pt. apporism.

is

is hollome for the grefes in the raynes and blad-
der: for the mattier flowynge to these partes / hit
diuerteth an other way. The.ix.is / if vometyng
be done by constraynt of elbozie / hit auoydeth the
mattier / wherof lepze groweth: hit amendeth the
fyzst digestion / that the other digestions may the
better be done. The.x.is / hit maketh one to haue
a good colour. The.xi.is / hit purgeth ý stomake
of a humour / that causeth epilencie. The.xii.is /
by stronge constraynt hit remoueth a stoppynge
mattier / ý whiche causeth ictericie: And like wise
hit auoydeth a flematike mattier / whiche comon-
ly is cause of this stoppyng. The.xiii.is / hit auoy
deth the mattier that causeth asma: the whiche is
a disese causyng one to draw his breath peynfully:
and eke hit comforteth the spiritall membres / by
whose hete / the superfluu [illegible] ansynge asma / are
consumed. The.xiiii.is / hit [illegible] some agaynste
shakyng and palsey: for hit auoy [illegible] h the mattier
that is cause therof. The.xv [illegible] s hollom for
one that hath great blacke sore [illegible] this lower par-
tes: for hit turneth the humour [illegible] away frō thēce.
Although vometyng duely & wel done be cause of
these cōmodites: yet whan it is vnduely done / hit
induceth many hurtes: for it febleth the stomake
and maketh it apte for mattiers to flowe into / hit
hurteth the breast / the syghe / the tethe / olde heed
ache. &c. as Auicen sayth. iiii. i. cap. xiiii. The. iii.
thynge that is noted in the texte is / that there be
foure seasons of the yere / vēr / somer / autumpne /
& wynter. Vēr in respect of other seasons / is hotte

and

and moyste/though hit be temperate in it selfe/as Galen sayth in his boke of complexions: wherof hit foloweth/ý this season is moze apte to let blud in than the other: foz hit dothe moze encreace humours. And therfoze in this season moderate vse of carnal copulacion/tēperate mociō/laske/flixe/ and swette/is conuenient: and like wise tēperate bathyng to diminishe repleciō. This season is eke good to take purgaciōs in. The.iiii.is/somer heteth and drieth: and therfoze hit encreaseth redde coler/hotte and drye. And foz this cause in somer we must fede on colde moyst meates/to diminishe the feruentnes of hete and drought: and than we must absteyne from carnal copulacion/whiche also drieth: and not oft bathyng/and be let blud seldome/foz like cause. We must vse quietnes and lyttell mocion: foz [illegible] doth moyste/and moche mocion dryeth. [illegible] this season in speciall we must vse moderate [illegible] colde drynke: foz supfluous drynkyng of cold. [illegible] drynke/by reason that the pozes be open/doth ma[illegible] the body sodayny a colde/oz causethe the paisey/oz laxite of the membres/oz els sodayne dethe: From the whiche he defende vs/ that lyueth and reigneth eternally. Amen.

Finis.

Thus endeth the regimēt of helthe. Imprinted at London in Fletestrete/in the house of Thomas Berthelet/nere to ý rūdite/at ý signe of Lucrece.

Anno domini. 1528. mense Augusto.

Cum priuilegio a rege indulto.

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